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THE SACRED KURAL

H. A. POPLEY

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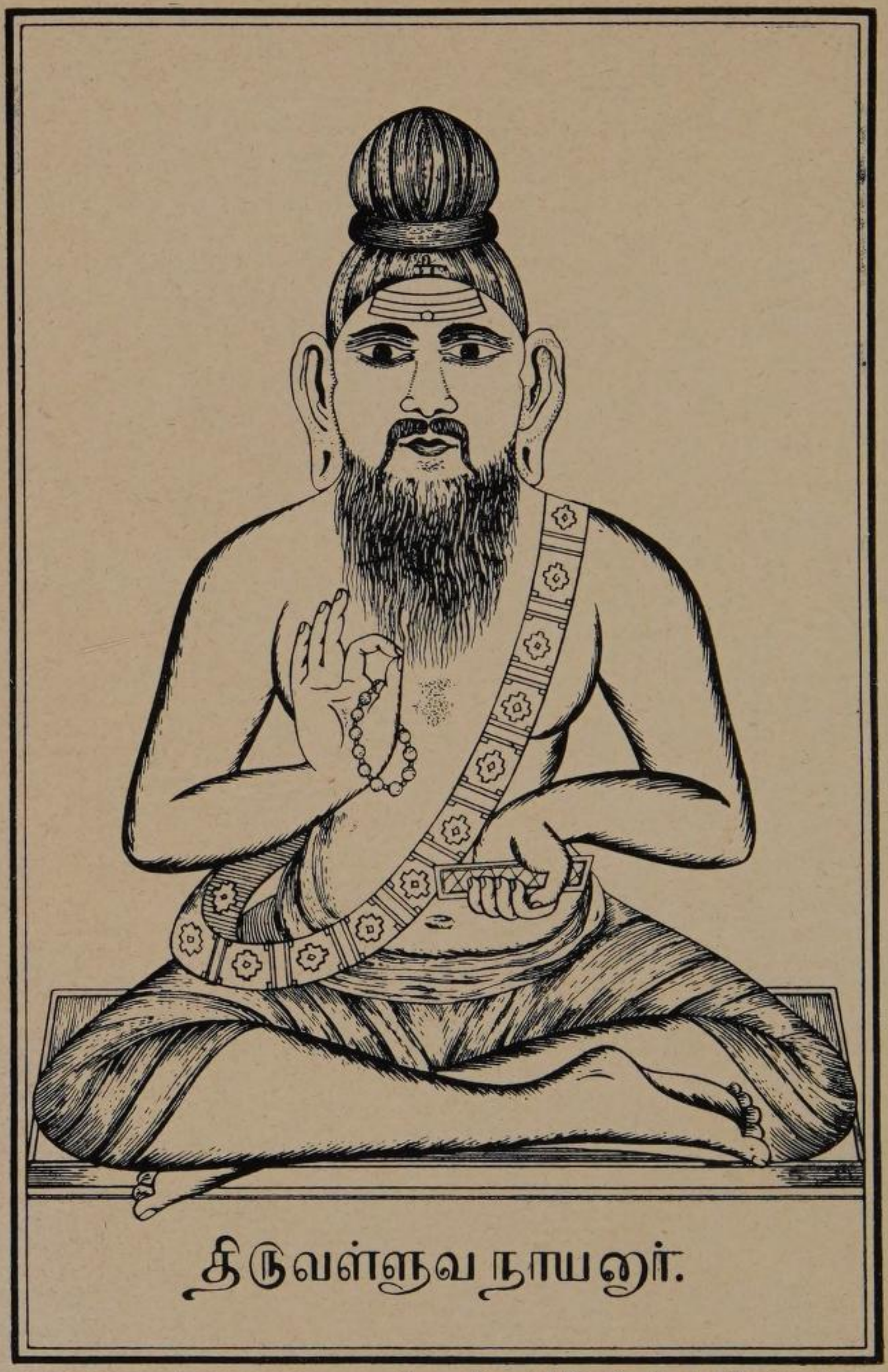

TRADITIONAL FIGURE OF THE POET

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EDITORIAL PREFACE

> Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

No section of the population of India can afford to neglect her ancient heritage. The treasures of knowledge, wisdom, and beauty which are contained in her literature, philosophy, art, and regulated life are too precious to be lost. Every citizen of India needs to use them, if he is to be a cultured modern Indian. This is as true of the Christian, the Muslim, the Zoroastrian as of the Hindu. But, while the heritage of India has been largely explored by scholars, and the results of their toil are laid out for us in books, they cannot be said to be really available for the ordinary man. The volumes are in most cases expensive, and are often technical and difficult. Hence, this series of cheap books has been planned by a group of Christian men, in order that every educated Indian, whether rich or poor, may be able to find his way into the treasures of India's past. Many Europeans, both in India and elsewhere, will doubtless be glad to use the series.

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THE HERITAGE OF INDIA SERIES

THE SACRED KURAL

OR

The Tamil Veda of Tiruvalluvar

Tiru-valluvar.

Selected and Translated with
Introduction and Notes

BY

H. A. POPLEY, B.A.

Second Edition
revised and with fresh translations

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DEDICATED TO
THE
GENEROUS PEOPLE OF THE TAMIL LANDS

WHO WELCOMED ME, A STRANGER, INTO
THEIR MIDST AND OPENED TO ME THEIR
HEARTS AND THEIR TREASURES AND

TO MY OLD FRIEND 'K.T.'

(KANAKARAYAN TIRUSELVAM PAUL)
WHO IN SO MANY WAYS REPRESENTED
THE BEST IN TAMIL LIFE AND CULTURE

TRANSLATOR'S PREFACE

It was at the suggestion of Dr. J. N. Farquhar and Mr. K. T. Paul that I first undertook to prepare a volume for the Heritage of India Series on *The Sacred Kural*, the ethical Bible of the Tamil people. Ever since I began to study this little book, twenty-eight years ago, it has been, with the New Testament, my daily companion in all my travels, and I have learnt to love it, and to rejoice in its homely, high-minded teaching. Dr. Farquhar's suggestion, therefore, found an instant response and, although I fully realized my own deficiencies for the task, I regarded it as a great and noble purpose to help to make more widely known the inimitable couplets of this humble Tamil sage.

Many translations of these couplets have been made in English, of which that of the great Tamil scholar, Dr. G. U. Pope, is the best known. Dr. Pope has put them into rhymed verses, a form which has involved in many cases some slight addition to or alteration of the meaning of the original. Many of his renderings, however, are extremely happy and arresting, and I am indebted to them for many ideas and suggestions.

V. V. S. Aiyar, a Tamil scholar, the most recent translator—whose tragic death a few years ago at the *ashram* he established at Ambàsamudram came as a great shock to the Tamil people—has probably produced the best English rendering hitherto. In the introduction to his book he says, 'After a great deal of thought I have come to the conclusion that the Authorised English version of the Bible is the proper model to be followed. The resemblance of the thought and diction of Tiruvalluvar to the great master-pieces of the Bible struck me forcibly, and I thought that if any portion of the vigour of the *Kural* could be presented in English, it could only be by adopting the phraseology and the terms of expres-

sion of the English version of the Hebrew and Greek Veda.' V. V. S. Aiyar has certainly succeeded in giving us a very fine translation and I have been indebted to him again and again.

Mrs. Tirunàvukkarasu, a cultured Tamil lady of Jaffna, in her little devotional book entitled *A Gem for Each Day,* has given some exceedingly happy renderings of many of the couplets, to which also I am indebted. With the exception of Mrs. Tirunavukkarasu, none of the other translators has endeavoured to reproduce the terseness and brevity of the original.

The translations in this book have all been made from the original, with the help of the best commentaries available, and I have tried to reproduce, as far as possible, something of the terseness and brevity of the original. Upon the advice of the Rev. E. C. Dewick, who has succeeded Dr. J. N. Farquhar as Literary Secretary of the Y.M.C.A., I have also tried to give a metrical form to the couplets, but I have not made use of rhyme, as it seems to me to detract from the dignity of the translation. Wherever possible, without doing injustice to the meaning, I have used both vowel and consonant alliteration, which is the Tamil substitute for rhyme.

It is almost impossible in any translation to do justice to the beauty and force of the original; only a master of English and of Tamil, such as Tiruvalluvar was in Tamil, could do that. The first desideratum has been to get the actual meaning of the couplet as exactly as possible, and then to express it in the fewest and choicest words. I realize that I have failed miserably again and again and can only hope that those who read this translation may be able to gain at least a glimpse of the inimitable style of the Tamil author.

Fairly full notes have been added so that the reader may be able to understand the literary and local allusions and to enter as completely as possible into the

spirit of the poet. In the notes I have also quoted the renderings of other translators, where this seemed desirable.

It has not been possible within the limits of the Heritage of India Series to give a complete translation of the work, nor is it necessary to do so for the non-Tamilian to gain a good idea of the teaching of this book. Those who wish for a complete translation may obtain that of V. V. S. Aiyar.

I have to express my especial indebtedness to the Rev. E. C. Dewick, to my old friend, the late Mr. K. T. Paul, to the Rt. Rev. V. S. Azariah, Bishop of Dornakal, and to Pandit G. S. Duraiswamy Pillay for their valuable help in the preparation of this book; and to Mr. Martin S. Lall for his help in typing out the whole manuscript a number of times. I must also pay my tribute of respect and gratitude to my old Tamil tutor, Srïmàn Pandit Sivaprasada Hridayam Pillay Avl., who first led my feet into the untrodden paths of Tamil literature in the little town of Erode, where under his guidance for fourteen years, I studied many of the masterpieces of Tamil literature.

In humble devotion I place this work before the sacred feet of my Lord and Master, Jesus Christ, 'the light which enlightens every man.'

Calcutta,
July, 1931.

H. A. POPLEY.

Note:—I have not used any diacritical marks for the name of the book itself. It should really be written 'Kural,' the 'r' being strong and the 'l' pronounced by an upward twist of the tongue and slightly guttural. This should be remembered throughout.

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Hindu View of Life, by SIR S. RADHAKRISHNAN .. *H.V.L.*
History of the Tamils, by P. T. SRINIVAS IYENGAR .. .. *H.T.*
Tamil Commentary, by PARIMELALAGAR .. *Pari.*
The Kural, by REV. J. S. M. HOOPER .. .. *J.S.M.H.*
The Maxims of Tiruvalluvar, by V. V. S. AIYAR .. *V.V.S.*
The Oxford History of India, by VINCENT A. SMITH, 1919 .. .. *V.S.*
The Sacred Kural, by DR. G. U. POPE .. *S.K.*
The Tamil Antiquary. A journal published by the Tamil Archaeological Society, Trichinopoly from 1909-11 .. .. *T.A.*
The Tamils Eighteen Hundred Years Ago, by V. KANAKASABHABATHI PILLAY .. .. *K.S.P.*
Ahanānūru .. .. *Ahan*
Bhagavad Gīta .. .. *B.G.*
Manimēkhalai .. .. *Mani.*
Narrinai .. .. *Nar.*
Puranānūru .. .. *Pur.*
Silappadigāram .. .. *Sil.*
Tiruvalluvamālai .. .. .. *Tiru. Mālai.*

DR. G. U. POPE'S TRIBUTE[1]

Sage Valluvar, priest of the lowly clan,
No tongue repeats, no speech reveals thy name;
Yet, all things changing, dieth not thy fame,
For thou art bard of universal man;

And still thy 'book' above the waters wan,
Virtue, true wealth, and joy, and being's aim,
In sweetest mystic couplets doth proclaim,
Where winds sea-wafted palmy forests fan.

Haply undreamed of 'visions' glad thine eyes
In realms beyond thy fabled 'seven-fold birth',
And clouds of darkness from thy spirit roll.

While lands far-off have heard with strange surprise
Faint echoes of thy song. Through all the earth
Men hail thee brother, seer of spotless soul.

[1]*S.K.* p. 2.

INTRODUCTION

INTRODUCTION

THE AGE, THE POET AND THE BOOK

Date of the Kural

The dates to be assigned to the earlier Tamil literature are still far from settled and will probably never be fixed with any certainty, as most of them do not contain any historical references. A great deal of valuable research has been done during the past fifty years by many scholars, such as Dr. S. Krishnaswamy Aiyengar, Sri M. Srinivasa Aiyengar, Sri P. T. Srinivasa Iyengar, Sri M. Raghava Aiyengar, Sri K. A. Nilakanta Sastri, Sri K. N. Sivaraja Pillai, Sri T. A. Sesha Iyengar, Sri T. P. Palaniyappa Pillai, Prof. A. Chakravarti and many others, and a large number of epigraphical records have been collated and studied, with the result that much light has been thrown upon the early history of the Tamil people. It is now becoming possible to date with some degree of accuracy many of the important literary productions of the Tamil land during the first ten centuries of the Christian era.

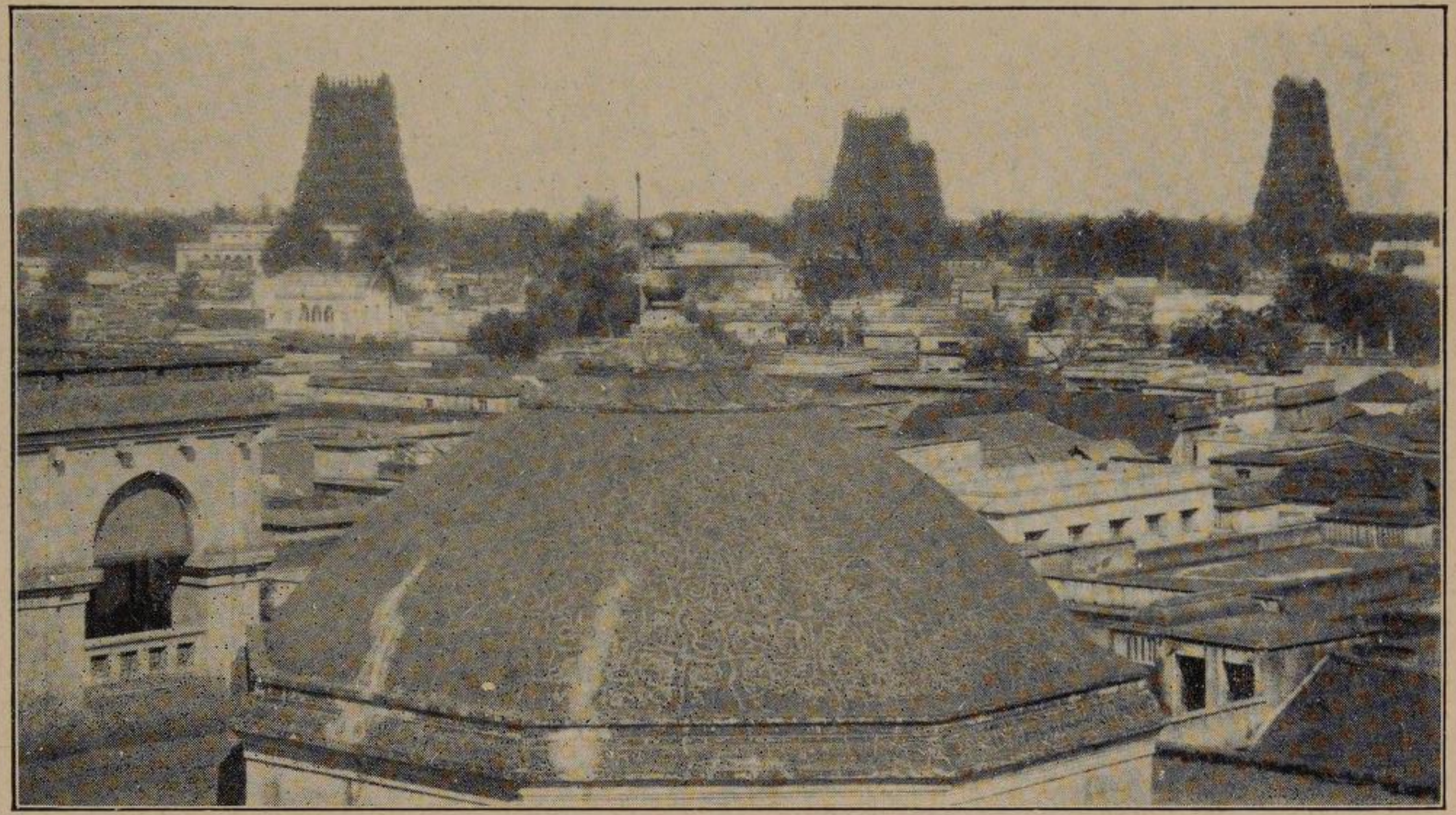
Tamil literature is one of the few regional literatures of India, which in the early centuries of the Christian era, attained to a high development and standard, which bear comparison with Sanskrit literature. Even before the tenth century A.C., the Tamil people had produced great literary masterpieces, and from the tenth to the sixteenth century there was no diminution of output or lowering of the high level attained by this literature. This introduction, however, is not concerned with the later developments of Tamil literature, but only with its early history and with the works produced in that early period. The *Kural,* undoubtedly, belongs to the early period of Tamil literature. Tamil

is the only living language of India, apart from Sanskrit, which has a large body of classical literature, written in a style which is still intelligible to educated people and which is no further removed from the modern literary form, than mediæval English is from modern English.

The Tamil people belong to the Dravidian race, which, in the pre-Christian centuries, was located in the whole of South India, from the Vindhya mountains on the north; and which perhaps at an earlier period still occupied the whole of the continent of India. The *Brahui* language, spoken in the borders of Baluchistan, belongs to the Dravidian family and has many similarities with Tamil; and the recent discoveries at Harappa and Mohenjo-Daro in Sind suggest that three millenia before Christ the people of Southern Sind were homogenous in culture with the Dravidians of the Southern peninsula.

The Tamil people, as they finally became separated from the Andhras and Kannadas, were the last people in the South to come under Aryan influence, and so it is not to be wondered at that we find among them an earlier literature, which reached back to the second and third centuries before Christ and which shows few traces of Aryan influence. Writing was probably introduced about the sixth century before the Christian era, so that no large body of literature could have existed before that, though undoubtedly there were many poems and songs current in the Tamil land, which were later written down.

There is an ancient tradition that three Tamil academies or sangams were established in Madurai, the capital city of the Pāndya kingdom. These were apparently bodies of critical scholars who adjudicated upon all new literary productions and before which the *Kural* itself was produced. It is not possible to be sure whether there is any historical basis for this tradition of a Tamil sangam at Madurai, though it is certain



CITY OF MADURA AND MINAKSHI TEMPLE

that the chronology given by ancient writers for it is quite fanciful.

There is abundant evidence in the Mahābharata, Rāmayana and other early Sanskrit works, as well as from Greek and Latin writers, that in the pre-Christian millenium the Tamils were a cultured, vigorous people, carrying on an extensive trade with the West, as well as with other parts of India, and affording a welcome hospitality to Aryan immigrants from the north. Aromatics and spices, jewels and cotton cloth were regular articles of trade exported from southern India to Egypt, Greece and Rome. The Arabs and Greeks seem to have been the intermediaries in this trade. The three Tamil kingdoms of the Cholas, Seras, and Pāndyas were well-known to many Aryan and European authors in the centuries before the Christian era. The edicts of Asoka refer to these kingdoms as 'neighbours', thus implying that they were not part of his Empire (See Edict II); and Asoka says that the Dharma, that is the Buddhist religion, has been established among the peoples of those kingdoms (Edict XIII). The Greeks, who were the most important intermediaries in the trade of South India with Europe, borrowed many Tamil words, which have found their way into most of the European languages. Among these are the Greek words oryza from the Tamil *arisi* for rice; karpion from *karuva,* cinnamon; ziggiberos from *injiver,* ginger; peperi from *pippàli,* pepper; beryllos from *vaidurya,* beryl; and similarly many others. In 20 B.C. the Pāndyan king is said to have sent a commercial mission to the Emperor Augustus, and it is stated that the trade between South India and Rome reached the enormous value of one million pounds a year in the early years of the Christian era. Vincent Smith says: "The Tamil states of the far south became wealthy and prosperous in virtue of their valuable foreign trade, and attained a high degree of material civilisation at an early period."

The earliest extant work in Tamil is the *Tolkāppi-*

yam, a grammar of the Tamil language and literature, written by Trinādhumāgni, usually known as Tolkāppiyanār from his book. He was a Brahmin settler among the Tamils and a disciple of Agattiyanār, another Brahmin who had written a grammar before him. The grammar of Agattiyanār, which was known as *Agattiyam,* is not now extant, but the author of the Tolkāppiyam quotes frequently from it, and so it is possible to get some idea about it.

The *Tolkāppiyam* reveals a language highly developed, but very different from Sanskrit, and possessing a considerable body of literature in poetical form. The *Tolkāppiyam* itself is written in poetical form, and not only gives an account of the grammar of letters and words and sentences in Tamil, but also of the subject matter of early Tamil literature, which was very different from that of Sanskrit. The latter part of this work, *Tolkāppiyam,* is known as *Poruladigāram,* and gives a complete picture of the life of the Tamil people at the time of the author. They were divided according to the regions in which they lived, into hunting tribes, desert dwellers, herdsmen, fisher-folk and cultivators. Each of these classes had its own peculiar poetry and social customs and these are all graphically described. The poetry of the early Tamils had very little to do with religion, and was almost entirely concerned with matters of work and love, which were known as *puram* and *aham,* and so the early ballads of the Tamils which are still extant deal mostly with these aspects of their lives, and to some extent with their occupations. They give many glimpses of the everyday occupations and habits of the people of the Tamil country.

The importance of the *Tolkāppiyam* for the *Kural* lies in the fact that it is the first Tamil literary work for which a date can be fixed, uncertain though it may be. The date to be assigned to the *Kural* depends upon the date fixed for the *Tolkāppiyam*. The date of the

Tolkāppiyam was formerly fixed as the third or second century before Christ, and Prof. Chakravarti Nayanar still considers this to be the right date for it. But many recent scholars date it later and the date most generally accepted is the first century before Christ. Sri P. T. Srinivasa Iyengar dates it in the first century of the Christian era and Sri K. N. Sivaraja Pillai in the fourth century A. C. All that can be said with any certainty is that it was not earlier than the first century before Christ and not later than the second century after Christ. The dates fix the anterior limit for date of the *Kural,* as it is evident for many reasons that it came after the *Tolkāppiyam*.

It is not so easy to obtain a posterior limit for the date of the *Kural*. Dr. Pope dated it as late as A. C. 800-1000, but in his time there had been very little research into literary and epigraphical data, and such a late date is now quite untenable. V. V. S. Aiyar dates it between A.C. 100 and 300, but Prof. Chakravarti Nayanar fixes its date as the first century B.C. In his Introduction to the Second Section he gives the date of the book as the first century A.C. (p. 210).

The *Kural* itself contains no historical or chronological factors that would help us to date it and the traditional life of the author has no historical foundation behind it. So we are forced to depend entirely upon quotations in other early works and upon its general style and subject matter. The early Tamils never realised the trouble that they would be giving to their successors when they left out every indication which would help to date a work.

The earliest quotation from the Kural seems to be contained in the *Puranānuru,* a collection of ballads by many different poets of various dates, ranging from the first century before Christ to the fourth or fifth century after Christ. Most scholars have regarded the *Puranānuru* collection as having been made about the third century of our era, but Sri P. T. Srinivasa Aiyen-

gar puts its date much later. We may however tentatively accept the earlier date of other scholars. The quotations occur in *Puram* 34 and 278 and read as follows:

செய்தி கொன்றூர்க் குய்தி யில்லென்று
அறம் பாடிற்றே

(34:6, 7)

ஈன்ற ஞான்றினும் பெரிதுவந் தனளே

(278:7)

which may be translated as follows:

The Dharma says: 'There is no escape for those who kill a kindness done, i.e. by means of ingratitude'.

'She rejoiced greatly more than at the day of birth'.

The former is certainly a reminiscence and probably a direct quotation of *Kural* 11: 10 and the latter of 7: 9. The colophon to the first of these ballads says that it was composed by *Alathurkilār* in honour of Killivalavan, the Chola king, who died at Kulamutram. Unfortunately we cannot date any of these with any certainty, even if the colophons be accepted as historical. There is also another possible quotation from the *Kural* in *Puram* 35. This reads as follows:

மாரி பொய்ப்பினும் வாரி குன்றினும்

Though the clouds deceive and the floods fail

(Vide *Kural* 2:3, 4)

The ballads of the *Puranānuru* were probably collected in the fifth or sixth century A.C. and are a good deal earlier in composition. If we accept these quotations as genuine then the *Kural* cannot be later than the fifth century of the Christian era. So this must be regarded as the posterior limit for the production of the work.

The *Silappadigāram* is the oldest Tamil epic poem now extant. Dr. S. Krishnaswamy Aiyengar gives the date of this work as the second century after Christ; but Sri P. T. Srinivasa Aiyengar places it in the fifth

century, for various reasons. This work contains what seem to be two certain quotations from the *Kural*. They are as follows:

தெய்வந் தொழாஅள் கொழுநற் றொழுவாளைத்
தெய்வந் தொழுந் தகைமை திண்ணமால்

(*Sil.* 23)

It is sure that the quality of worshipping God belongs to her who worships her husband, though she worships no other god. (Vide *Kural* 6:5).

முற்பகற் செய்தான் பிறன்கேடு தன்கேடு
பிற்பகற் காண்குறூஉம் பெற்றி காண்

(*Sil.* 21:3;4)

See the ruinous condition which comes upon that man in the evening, who in the morning plans another's ruin:

(See *Kural* 32:9)

These two follow the *Kural* couplets so closely in form and language that they can only be explained as quotations from that work.

The *Manimēkhalai,* which is a sequel to the work, *Silappadigāram,* and was composed some years after, has also a quotation from the *Kural* about which there can be no doubt whatever. It reads:

தெய்வந் தொழாஅள் கொழுநற் றொழுதெழுவாள்
பெய்யெனப் பெய்யுமழை யென்ற அப்
பொய்யில் புலவன் பொருளுரை தேறுய்

Mani. 22:50-61.

Study well the pithy saying of the poet who uttered nothing false, and said: 'Who, in waking, bows before her spouse, but before no other god, may ask for rain and rain it will.

(See *Kural* 6:5)

The name given to the poet in these lines, 'the poet who uttered nothing false' has stuck to him ever since and may also have been used before that date.

Prof. A Chakravarti in his recent masterly work on the *Kural* gives the first century B.C. as the date of the work, but this conclusion is largely on subjective grounds of the Buddhist faith of the author.

Sri S. Somasundara Bharati, in a little pamphlet on Tiruvalluvar, published in 1928, has brought together a large number of apparent quotations from the Kural in various works of the so-called Sangam era.

It is clear from the above that the date of the production of the *Kural* is open to considerable doubt, and it cannot certainly be settled until the dates of the other Tamil literature of the first half of the first millenium of the Christian era have been fixed. Prof. A. Chakravarti Nayanar, largely on subjective grounds, dates it in the first century before Christ. All that we can say with any degree of certainty is that it was produced between 100 B.C. and 300 A.C. The style and subject matter make it clear that it must have preceded the age of sectarian revival which began in the seventh century of the Christian era. Personally, after reading all the works on the subject that I have been able to get hold of, I believe that it was composed not later than the third century of the Christian era, and most probably in the first century of this era. Probably, however, this is a question that will never be finally settled; and fortunately the value of the work does not depend in any way upon the date of its composition. It will always be one of the literary treasures of the Tamil people.

SOUTH INDIA IN THE DAYS OF TIRUVALLUVAR

The uncertainty of date for the composition of the *Kural* will not greatly affect our consideration of the conditions of the Tamil land in the days of the author, because the literature describing that period, whatever it may be, belongs to the same time as Tiruvalluvar himself. We may think of the period as stretching from the first century B.C., to the fourth century A.C. There is an extensive literature describing the life and customs of the Tamil people and the conditions of the country during these centuries. It is all written in poetic forms in the somewhat archaic style of that

time and requires commentaries for the modern reader to understand it well.

It is clear that the civilisation of South India was in its essentials a Dravidian civilisation, into which Aryan elements were then slowly penetrating. The varnasrama system of caste had not been adopted by the Tamils, but the people were classified according to the regions in which they lived and the occupations that they followed. Sri P. T. Srinivasa says of this period.

> Notwithstanding the existence in their midst of Brahmanas and the attempts of Agattiyanar and Tolkappiyanar to import Aryan culture into the Tamil country, the bulk of the people continued to live as if Aryan culture did not exist. They lived and loved just in the same ways as their forbears did in the olden times. Their occupations, customs and beliefs, superstitious or otherwise, did not at all alter... The simple rural life of the pre-Christian centuries continued intact and, notwithstanding its contact with Sanskrit culture, the Tamil muse still sought inspiration from the humble scenes around, which it deserted a few centuries later when the artificial poetry of Sanskrit subjugated the Tamil mind and destroyed the beautiful poetry of the early Tamils.

One or two quotations from the poetry of the period will show the Tamil people's love of nature, their freedom from the conventions of Sanskrit literature and their exuberant interest in the everyday things of life around them.

> The dwellers of the hill country were loth to part from it, because from bough to bough are hanging the honeycombs, large fruits are ripening in bunches, bright rivulets are running down the hill looking like garlands, on the hillsides are being raised various kinds of grains and pulses all the year round and the mountainous country is very fertile. *Nar*: 93:1-5:

> The broad leaves of the lily growing near the rivulet caught by the long vine of the cane, which grows near the banks of the tank and has small thorns like the surface of a rasp, are moved by the fitful gusts of the north wind, and look like the bellows which are blown in the smithy and grow tense and lax alternatively. *Aham*. 96:5-7.

The following quotation illustrates their early love for and interest in the sea, and incidentally shows that the Tamil land had found a place for the harlot:

As when the wind grows strong and the storm beats, the ship is upset and the terrified crew fall down and many men seize one plank, so my friend, in the street where the small beautiful yāzh is humming like the fair bee, the bejewelled harlots, who once had possession of your heart and are shedding hot tears because you have deserted them, catch hold of you and are pulling you in different directions. I have seen with my eyes this your distress but how can I help you? *Nar.* 30.

During these centuries the Tamil land was divided into three important kingdoms, the Chola, Sera and Pāndya kingdoms, to whom many petty chieftains gave nominal adherance or paid tribute. The Chola capital was at Uraiyur now Tiruchirapalli, the Sera capital was at Karur on the west coast, and the Pāndya capital was at Madurai. The following ode from the Puranānuru gives a poetical description of the Tamil country.

The pleasant Tamil lands possess
For boundary the ocean wide. This land
Three kings with mighty hosts
Divide; but of the three, whose drums
Sound for the battle's angry strife,
Thou art the chief, O mighty one.
Though the resplendent sun in diverse quarters rise,
And though the silvery planet to the south decline,
Thy land shall flourish, where through channels deep,
Kaveri flows with bright refreshing streams;
Along whose banks the sweet canes' white flowers wave
Like pennoned spears uprising from the plain.

Pur. 35.

The poets were usually to be found at the courts of the kings and chiefs, to whom they acted as counsellors and laudators. Kapilār, one of the earliest of the Aryan poets, thus addresses Kāri, a petty chieftain:

Where reigns one lord, men's longing eyes are bent:
From quarters four they come, on gain intent.
'Tis hard to measure worth; thy gifts to fling
Abroad with lavish hand is easier thing.
O king munificent, full well
Thou knowest the very truth I tell.
Cease then to view each suppliant bard
With undistinguishing regard.

Pur. 121.

Another poet, who is nameless, addresses a Pāndyan king as follows:

> Therefore; O Celiyan, great in war, despise this not;
> Increase the reservoirs for water made.
> Who bind the water and supply to fields
> Their measured flow, these bind
> The earth to them. The fame of others passes swift away.
> *Pur.* 18.

Cattle-raising was one of the favourite pastimes of the braves in those days and is picturously recorded in many of these ballads.

> Youthful warrior, who bearest the wondrous three-pronged dart, go forth, seize and bring home the herds of cattle with the bulls, their leaders. See the foes bending their bows, as though they would cut down whole forests and set them on fire, and inspecting their arrows as they fit them to the string, Put their ranks to flight.
>
> *Purapporul Venbā Mālai.*

The three great chiefs were frequently at war with one another or with their neighbours for some outlying territory, and martial heroism was highly esteemed, as the following ballad bears witness.

> Our heart ceases at this dame's great courage;
> Well may she merit her ancient age.
> In a former war, her father it was
> Who, killed by an elephant, died in the field.
> It was in the other day's battle, her husband
> Fell, overpowered by numerous hosts;
> And now today at the beat of drum,
> Delighted and yet how sad was she, this woman with an only son;
> She lovingly oiled and combed his hair,
> Gave him his spear and bade him seek the battlefield.
> *Pur.* 279.

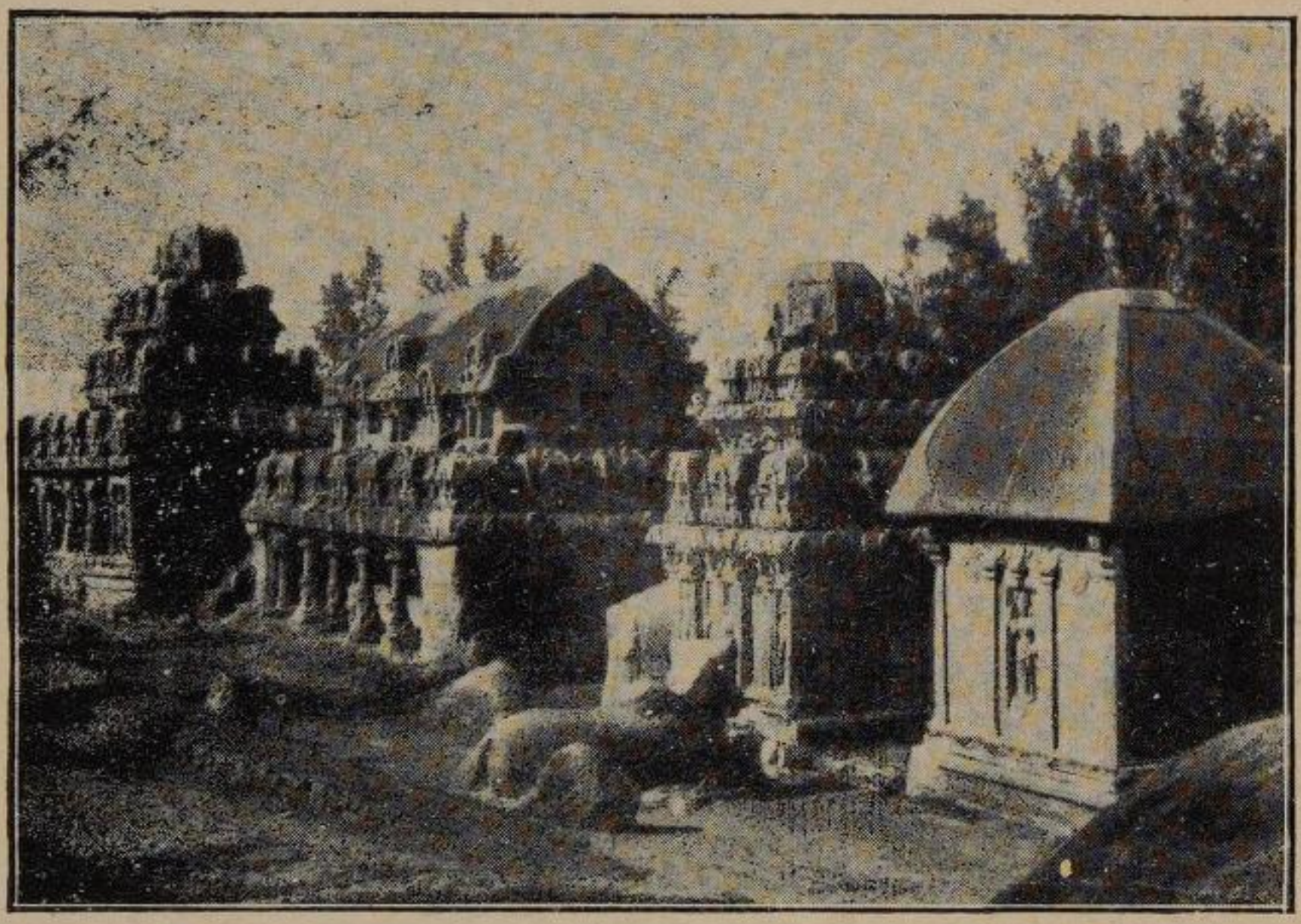
At this period there were great towns and ports both on the east and the west coast that did a flourishing trade with outside countries. Musiri, now Cranganore, had for centuries a large trade with the west by way of Aden and the Arabian peninsula. Puhār or Kāveri-pūmpattinam was a great Chola port at the mouth of

the Kāveri and Sri Kanakasabapathi Pillai in his book, 'The Tamils Eighteen hundred years ago', gives a vivid description of this port, culled from the literature of that early period:

> The town was divided into two parts, one of which was called Maruvur-Pākkam and adjoined the sea coast, and the other, which was situated to the west of it, was called Pattinappākkam. Between these two portions of the city was a large area of open ground, planted with trees at regular intervals, where the great market was held. The principal streets at Pattinappākkam were the Royal Street, the Car Street and the Bazaar Street. The merchants, Brahmins, farmers, doctors and astrologers resided in separate streets. Surrounding the palace were the houses of the charioteers, horse and elephant riders and soldiers, who formed the bodyguard of the king. Bards, minstrels and panegyrists, actors, musicians and buffoons, chank-cutters and those skilled in making flower garlands and strings of pearls, time-keepers whose duty it was to cry out the number of each nālikai, or division of time, as it passed, and other servants of the palace, also resided within the limits of Pattinappākkam. Near the beach in Maruvur-Pākkam were raised platforms and godowns and warehouses with windows shaped like the eyes of the deer, where the goods landed from ships were stored. Here the goods were stamped with the tiger-stamp—the emblem of the Chola king—after payment of customs duty, and passed on to the merchants' warehouses. Close by were the settlements of the Yavana merchants, where many attractive articles were always exposed for sale. Here were also the quarters of foreign traders who had come from beyond the seas and who spoke various tongues. Vendors of fragrant pastes and powders, of flowers and incense, tailors who worked on silk, wool or cotton, traders in sandal, aghil, coral, pearls, gold and precious stones, grain merchants, washermen, dealers in fish and salt, butchers, blacksmiths, braziers, carpenters, coppersmiths, painters, sculptors, goldsmiths, cobblers and toy-makers, had their habitations in Maruvur-Pākkam.

It is clear that the civilisation of the cultured Tamils of the towns and cities was wide and tolerant and not like that of the Chinese and Japanese, restrictive and exclusive in its pattern. There was probably a Roman colony in Madurai, as the large discoveries of Roman coins suggest.

One of the wandering bards of that period expresses



DHARMA'S RATHA AT
MAHABALLIPURAM (ROCK CARVED)

Photo by
Rev. E. C. Dewick

this tolerance and adaptability in the following ode:

> To us all towns are one, all men are kin,
> Life's good comes not from other's gift, nor ill;
> Man's pains and pain's reliefs are from within.
> Death's no new thing, nor do our bosoms thrill
> When joyous life seems like a luxurious draught.
> When grieved, we patient suffer, for we deem
> This much-prized life of ours a fragile raft
> Borne down the waters of some mountain stream,
> That o'er huge boulders roaring seeks the plain.
> Tho' storms with lightning's flash from darkened skies
> Descend, the raft goes on, as fates ordain.
> Thus have we seen in visions of the wise,
> We marvel not at greatness of the great;
> Still less despise we men of low estate.
>
> *Pur.* 102.

The poems in the early anthologies bear witness to the extent of this culture, which had permeated all classes of the people. Of one hundred and ninety-two poets, said to belong to the period of the third Sangam, that is in the last century of the pre-Christian era and the first century of the Christian era, whose occupations can be traced, fifty-seven were Vellālars or agriculturists, thirty-six were women, twenty-nine were Brahmins, seventeen were Nāgars or hillmen, thirteen were Yeyinārs or foresters, seven were Kammālar or artisans, seven were Vanigars or merchants, seven were Mallar or agricultural labourers, thirteen were Pāndyan kings, seven were Sera kings, and one each a shepherd, a potter and a fisherman. The fact that these various poets were considered worthy of a place in one of these anthologies suggests that in all these classes there must have been a fairly wide extent of education and culture.

It is also clear that there was a genuine tolerance of different religions. The indigenous Tamil religions were largely expressed in ritual dancing and in singing with instrumental accompaniment, but Aryan religious influences were gradually making themselves felt in the South. Buddhist vihāras and Jain temples were

to be found, together with temples to Dravidian gods and goddesses. There is good reason to believe that in this period there was a small Christian community at Mayilāpur, which was then a small seaside town a few miles to the north of Mahābalipuram—one of the flourishing ports of the Chola and Pāndya kingdoms, and today a suburb of Madras, where the cathedral of St. Thomas is situated, beneath which the saint is said to have been buried. Kānchi was an important centre of Aryan culture and was the capital of the Pallava kingdom from about the second century until it was captured in the middle of the fourth century A.C. by Karikāla Cholan, one of the greatest of the early Chola sovereigns.

Well-known Aryan scholars were living there, and it is said to have been the birthplace of Chanākya (Kautilya), the chief minister of Chandragupta Maurya and the author of the *Arthasāstra*. From Kānchi Aryan ideas and customs were gradually making their influence felt throughout the Tamil land. It is stated by Sir John Marshall that the rich decorative works of Dravidian architecture had already begun to influence the architecture of North India; so that the importance of Kānchi was twofold, not only influencing Dravidian traditions but also Aryan traditions. The frescoes which have been discovered at Sittanavāsal Hill in the Pudukottah District show a striking similarity to the Buddhist frescoes of Ajanta, showing the same boldness of form and a similar feeling for beauty and colour.

THE POET TIRUVALLUVAR

It was into such an age, rich in culture, vivid in its life and adventurous in its commerce, and into a people with a great literary heritage and a tradition of generous tolerance for all that was beautiful, that the author of the *Kural* was born. He lived before epigraphical records began and beyond what can be gathered

from fanciful legends we know almost nothing about him or about his family. No genuine historical record has yet been found concerning his origin or about his family. Dr. G. U. Pope thus greets this poet in his memorial verse:

> Sage Valluvar, priest of the lowly clan,
> No tongue repeats, no speech reveals thy name,
> Yet all things changing, dieth not thy fame,
> For thou art bard of universal man.

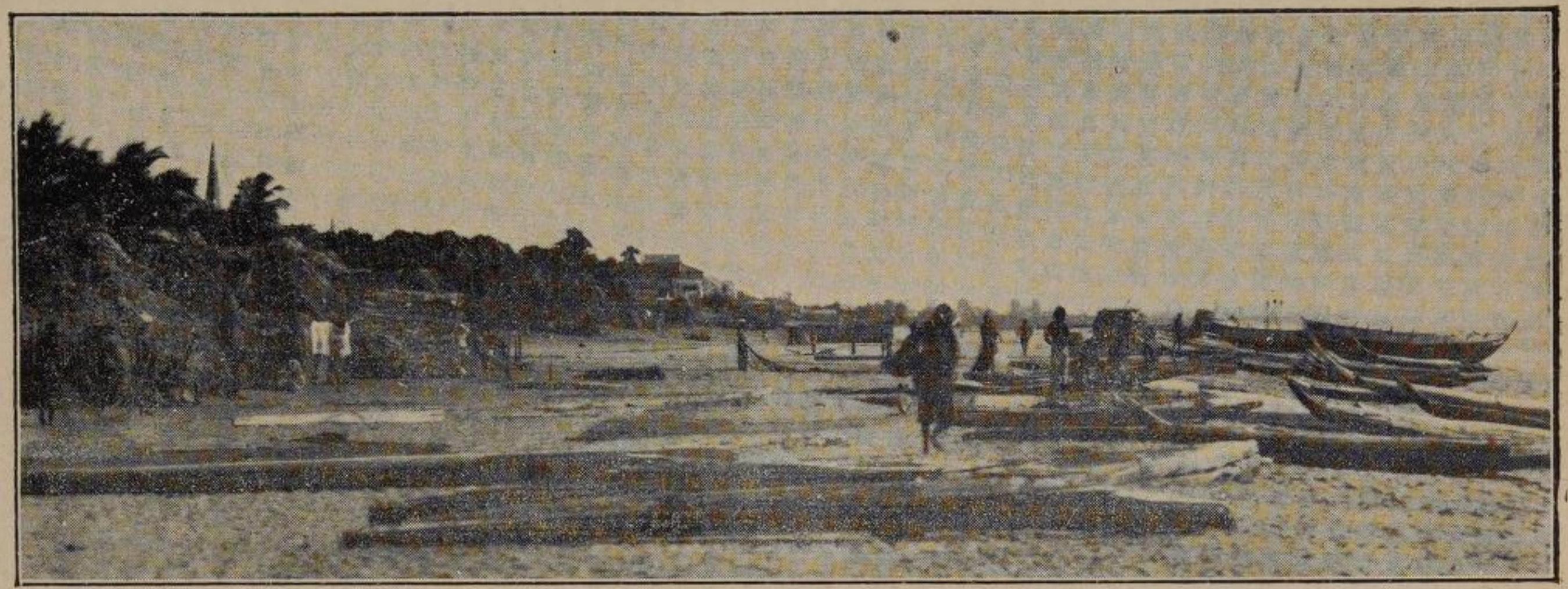
Tradition tells us that he was a weaver of the little town of Mayilāpur—'the village of the peacock'—and this may perhaps record the truth. For this reason he is often called 'the weaver of Mayilāpur'. He was said to have belonged to a low caste, the caste of Valluvars, who were then and are still, the priests of the outcaste groups, and so he has been known for centuries as Tiruvalluvar or Sage Valluvar. Tradition says that he was one of a family of seven, born of an illegitimate union between a Brahmin and an outcaste woman, among the others being the poets Kapilār and Avvaiyār; but there is no evidence for the truth of this tradition, nor does it appear until very late; so we can discard it without regret, as well as many more fanciful tales of his life. One of the stanzas in praise of his work says that he was born in Madura and came to live in Mayilāpur. Another of the laudatory stanzas says that Elalasingan (Lion of the Surf) an owner of surf-boats, which were used up to the beginning of this century for communication between ships and shore at Madras, was his patron and brought him up. His frequent references to the 'sea-girt world' and 'the fearful ocean' suggest that he lived by the seaside; and so it is possible that the tradition which connects him with Mayilāpur is founded on fact. Today in Mayilāpur there is a shrine to the poet and his wife, set in the midst of a beautiful garden. It lies in the heart of the Brahmin quarter and within sound of the waves that were so often in his thoughts and are referred to

in his poems. Every year in the month of April a festival is celebrated at this temple in his honour and he is worshipped as a divine guru.

In the early centuries of the Christian era, Mayilāpur was probably a busy cosmopolitan port, with merchants and weavers, fisher-folk and agriculturists. There may also have lived there a small community of Christians, if the tradition which connects St. Thomas with the neighbourhood is accepted as historical. There was certainly a shrine of St. Thomas at that place in the tenth century, as King Alfred of England is said to have sent an embassy to the shrine of St. Thomas in South India. It is well-known that Mahāballipuram, which lies only 20 miles to the South of Mayilāpur, was a flourishing Pallava and Chola port in the early centuries of the Christian era, and its wonderful carved temples of the seventh to the ninth centuries bear witness to its importance.

It is clear that the poet Tiruvalluvar would have plenty of opportunity of talking with people from overseas and of getting to know something of different cultures and religions. There were Jains, Buddhists, Vedic Hindus and Agamic Hindus, as well as Dravidian priests, living and worshipping in peace and harmony. Sectarian bitterness and antagonism had not then arisen and the various sects and religions lived happily together in peaceful tolerance and mutual respect. It was not till the seventh century that the age of sectarian rivalry began in the Tamil land. Kānchi was only a few miles away from Mayilāpur.

Sri S. Somasundra Bhārati of Madura a few years ago published a pamphlet on Tiruvalluvar, in which he maintains that the poet was a Tamil chieftain who held a position, corresponding to that of Lord Chamberlain, in the court of the Pāndyan king of Madurai. He brings forward evidence to show that the name 'Valluvar' was used in those days as a title for a high official at the court. While Sri Bhārati has given good



MYLAPORE BEACH

Photo by Messrs Klein & Peyerl

reasons for refusing to believe many of the old legends about Tiruvalluvar, it is hardly possible without further confirmation to accept his hypothesis, and to throw overboard the tradition which connects Tiruvalluvar with the humbler classes.

Tiruvalluvar is said to have married a Vellāla woman named Vasuki, who died before him. About their married life all kinds of fanciful stories are related, all of which, however, belong to a later time. Most of them illustrate her complete absorption in, and her subordination to her husband, and at her death the following stanza is put into his mouth:

> Sweet as my daily food: O full of love: O wife,
> Obedient ever to my word chafing my feet,
> The last to sleep, the first to rise, O gentle one;
> By night henceforth, what slumber to mine eyes?

If we could by any stretch of imagination believe this verse was actually composed by the poet, then judging even by the standards of that day and in the light of his own estimate of the place of women, we should be forced to think of Tiruvalluvar very differently from the shrewd, kindly and humble soul that reveals itself in the pages of his book.

Tradition records that the poet submitted his manuscript to the haughty pandits of the Madurai Sangam and that they refused to accept it, scorning the work of an unlearned man of the lower orders. Tiruvalluvar, however, placed it upon the raft which floated in the Golden Lily Tank of the temple and upon which the Board of the Academy sat. Immediately the raft is said to have shrunk to such a small size that it could only provide space for the palmyra leaf manuscript, and the learned pandits were all precipitated ignominously into the tank. This must have rejoiced the hearts of other poets whose manuscripts had been rejected. Realising through this miracle the divine worth of the book, each of them sang a stanza in honour of the work and

of its author. These stanzas are now known as 'The Garland of Tiruvalluvar' and are usually included in many editions of the work. This legend probably enshrines the fact that the poet, being unknown and of a lowly origin, had considerable difficulty in persuading the literary critics of the ancient Tamil land that his book was of any great value; and that in some striking fashion, perhaps through the king, the value of the work was recognised. Traditions of this nature are usually valuable, not so much for the story that they tell, as for the idea they convey. Sri P. T. Srinivasa Iyengar suggests that the pandits of Madurai refused to recognise him because he came from the distant Pallava country, which was more Aryan than Tamil, and which had not produced a single Tamil poet of merit up to that time.

The following are a few of the laudatory stanzas included in the *Tiruvalluvamālai;* one of these is ascribed to the Pāndyan king of that time—Ugra-Peruvaludhi— and runs thus:

நான்மறையின் மெய்ப்பொருளே முப்பொருளா நான்முகத்தோன்
தான்மறைந்து வள்ளுவனாய்த் தந்துரைத்த—நூன்முறையை
வந்திக்க சென்னி,வாய் வாழ்த்துக, நன்னெஞ்சம்
சிந்திக்க, கேட்கச் செவி.

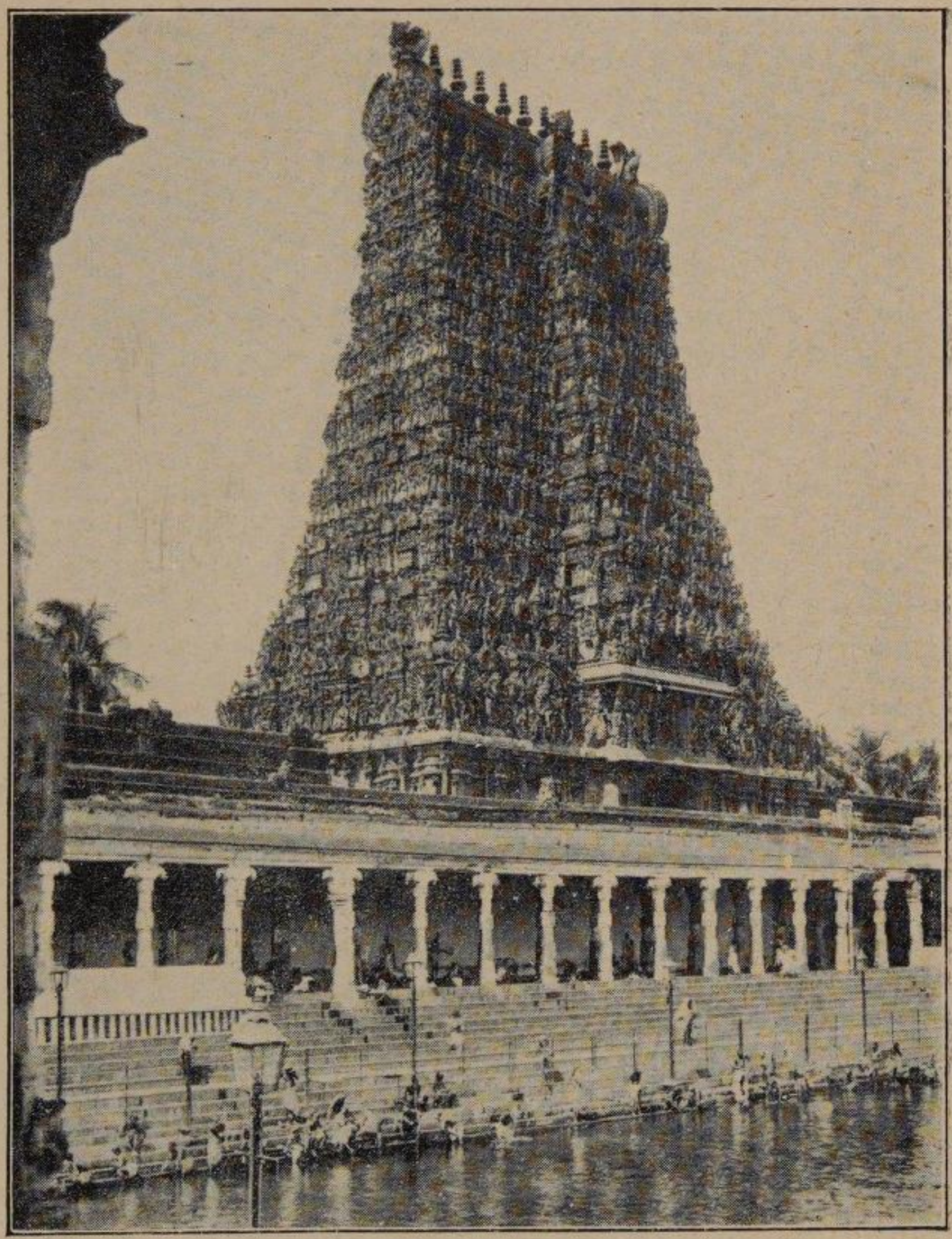
Tiru: Mālai 4

The god Brahma, hiding his own true form, was born into the world as Valluvar, who took the three categories of the Vedas—Virtue, Wealth and Bliss—and expressed them in the form of the *Kural;* therefore let my head worship this book, let my mouth praise it, let my mind ponder on it and let my ears listen to it.

To Sāttanār, another poet of that time, is ascribed the following stanza:

ஆரியமுஞ் செந்தமிழும் ஆராய்ந்து இதனினிது
சீரியதென் றொன்றைச் செப்பரிதால்;—ஆரியம்
வேதமுடைத்து, தமிழ் திருவள்ளுவனார்
ஓது குறட்பா வுடைத்து.

Tiru: Mālai 43



THE GOLDEN LILY TANK, MADURA TEMPLE

It is difficult to say which of the two is superior; Sanskrit or Tamil; for Sanskrit has the Vedas and Tamil has the *Kural* of Tiruvalluvar.

Idaikkādar, another of the poets, puts the opinion of the Tamil cultured world into a nutshell in the following stanza:

கடுகைத் துளைத்தேழ் கடலைப் புகட்டிக்
குறுகத் தறித்த குறள்.

The *Kural* is a semi-perforated mustard seed, into which the poet has poured the contents of the seven seas.

Kapilār, a Brahmin poet, and pre-eminent in that day for humanity and wisdom, is credited with the following stanza:

தினையளவு போதாச் சிறுபுன்னீர் நீண்ட
பனையளவு காட்டும் படித்தான்—மனையளகு
வள்ளைக் குணங்கும் வளநாட, வள்ளுவனூர்
வெள்ளைக் குறட்பா விரி.

Tiru: Mālai 5

O king, who rules over the land where tame birds fall asleep to the music of the rice-pounders! The wonder of the thought contained in one of Valluvar's little verses is similar to the drop of water on the tip of the tiniest flower, which reflects the whole length of the tallest palmyra tree.

These stanzas testify to the very high value placed on the book by the cultured Tamil scholars in olden times.

THE CHARACTER OF THE POET

The only information that we possess about the character of the poet, Tiruvalluvar, is that which we can cull from the book itself; and so it is to that we must turn in order to try and understand him. The *Kural* shows him to be a man of the people, with simple tastes, of sturdy honesty, self-reliant, god-fearing, and gifted with a sense of pawky humour. He loved the simple homelife of the labourer, whether weaver or tiller of the soil, and was at home with little children. The greatest virtues in his estimation were simple

kindliness, truthfulness, sincerity and harmlessness to all life. He was not in any sense an ascetic, but a shrewd man of the world, and he knew that many so-called ascetics were impostors and rogues. He was a keen observer of nature and of the habits of birds and animals, and used simple illustrations with telling effect. To him there was only one God, the Supporter and Helper of all who trust Him, the all-perfect One, who alone gives joy and peace. Idol worship finds no place in his book, and there is no mention of any of the different sects. He has taken the best of Buddhism, of Jainism and of Hinduism as he knew it, and woven them all together into strands of beautiful pearls. Open-minded and open-hearted, he is ready to welcome all truth wherever found, and no mocking laugh or abusive taunt against any religion is found in any of his couplets. All the great religions of India—Saivism, Buddhism, Jainism and Christianity—have claimed him as one of themselves. The likelihood is that he belonged to no particular sect, but worked out from his own experience, in the quiet of Mayilāpur, as he wove his many coloured fabrics, a synthesis of the best he could find in all of them. His scorn is reserved only for laziness and hypocrisy—an interesting combination. A dry-as-dust philosopher, who had not entered deeply into the everyday experiences of life, could not have painted those simple and beautiful pictures; an essentially human soul, with vivid human interests and in daily touch with the ordinary things of life, lies behind these imperishable stanzas. We will just cull a few couplets illustrating the dry humour and vivid picture-making which we find throughout the book.

The flute is sweet, the lute is sweet, say those
Who do not hear the pretty prattle of their children.

7:6

Lakshmi herself the envious cannot bear;
She'll show him to her sister sinister and leave.

17:7

Call him not man, who makes display of useless words;
Call him but 'chaff of human-kind.'

20:6

The show of power of one, who has no strength of will
Is like taking a cow to graze, clad in tiger-skin.

28:3

Be like the heron when 'tis time for patience!
And like its strike when fitting time occurs.

49:10

The actions of men of shameless minds
Are like those of wooden puppets aping life and pulled by strings.

102:10

When eye to eye doth speak with answering look,
What need is there for any spoken words?

110:10

Those who wish to have more of such examples will find many given in the translations in this book. A nameless author and a nameless book; but his kindly, generous soul speaks to us from every stanza.

WAS TIRUVALLUVAR A JAIN?

Prof. Chakravarti Nayanar in his very fine edition of the *Kural* recently published definitely asserts that Tiruvalluvar was a follower of the Jaina religion, which was at that time well-known in the Tamil land. He bases this view partly on the teaching of the *Kural* on the importance of Ahimsa and partly on the tradition which has come from early days and which says that the author was a disciple of the Jaina saint, Elacharya or Sri Kundakunda, who is said to have lived in the first century B.C. In accordance with this view he places the date of the *Kural* in the second half of the first century B.C.

There is no doubt that the author of the *Kural* fully accepted the Jaina teaching on *Ahimsa* and that he greatly emphasises this teaching as an important constituent of true Dharma, but it is important to note that he includes the two chapters on Abstinence from

flesh-eating (26) and on non-killing (33) in the section on Ascetic Virtue– *துறவறம்* –and not in the section on Domestic Virtue– *இல்லறம்* – in which there is no such insistence. Jainism made the practice of non-killing and abstinence from flesh-eating incumbent upon all, whether householders or ascetics.

He also uses the term *Anthanar*– *அந்தணர்* –which is thought by most commentators to indicate the Brahmins, though it may not do so in all cases. Certainly the term *Parppār*– *பார்ப்பார்* –in 14:4 must refer to Brahmins. In Ch. 42.3 he refers to the Vedic sacrifices and not with any disapprobation, as Jains would do, and also to the Vedic gods. Such references would hardly be appropriate to a Jaina saint. Then again in Ch. 107.2 Tiruvalluvar refers to the Creator of the world– *உலகியற்றியான்* –which one would not expect from a Jain, as the Jains do not recognise any Creator of the world. Again in Ch. 108:3 he speaks of the gods, though slightingly. At any rate he recognises their existence.

The learned author bases his belief that Tiruvalluvar was a Jain, partly on the assumption that the book was produced in the first century B.C., when Buddhism, Jainism and Vedic Hinduism were the chief religions of South India. Many scholars date the book as belonging to the second century A.C. and at that time Agamic Saivism was the religion of many in the South.

At any rate it is clear that there is no sufficient evidence for believing that Tiruvalluvar was a Jaina saint, though it must be accepted that the Jaina teaching on *Ahimsa* had profoundly influenced his thinking, and this is clear from the pages of the *Kural* itself. It seems to me that he was, as many Indian thinkers were, a syncretistic thinker, who had culled the best from many religious teachings and that is one reason why this little book is so acceptable to devotees of every religion. To try and fit him and his work into

a strict religious jacket is to narrow his teaching and detract from his work that universalistic character that helps to make it so widely appreciated.

THE IDEALS AND TEACHING OF THE KURAL

The *Kural* aims to give a description of the duties and character of the householder, the hermit and the state officers in the Tamil land. Tradition declares that the author composed it in response to a request for a Tamil Veda, to take the place among the Tamil people of the Sanskrit Vedas. It is not, however, a religious treatise but an ethical work, dealing with the conduct and character of various orders of society as they existed in his day.

The book consists of 133 chapters of ten couplets each in the *Kural Venbā* metre, from which it gets its name. Thus there are altogether 1,330 couplets. These couplets are models of terseness and vividness, each one expressing in the briefest and most concise form the truth it seeks to convey. The Rev P. Percival, a missionary in Jaffna, wrote of it: "Nothing in the whole compass of human language can equal the force and terseness of the couplets in which the author of the *Kural* conveys the lessons of wisdom". Dr. Pope applies to the book the words used by Archbishop Trench of St. Augustine: "He abounds in short and memorable and, if I might so call them, epigrammatic sayings, concentrating with a forceful brevity the whole truth which he desires to impart into some single phrase, forging it into a polished shaft, at once pointed to pierce, and barbed that it shall not lightly drop from the mind and memory."

Many of the couplets are pen-and-ink sketches in words, calling up before the mind a vivid picture, such as 'the cow clad in tiger's skin, cropping the grass', or 'the crane, suddenly striking to seize its prey,' 'a withered tree blossoming in a sandy waste,' or 'the leaden skies and the barren earth,' and so on.

The book is divided into three main parts, dealing respectively with Virtue, Wealth, and Love—the first three *Padārthas* or objects of life, called in Sanskrit, Dharma, Artha, and Kāma, or in Tamil, *Aram, Porul, Inbam.* The fourth Padārtha is *Moksha*—Salvation—and many reasons are given for the poet not including a fourth section under this heading. Much that he says in the section on Virtue has indirect reference to the idea of release or ultimate salvation. Tiruvalluvar is mainly concerned with practical matters and with things that belong to the everyday life in the world, and so it is natural that he should have avoided treating of salvation or *Moksha*. He is no sectarian, and it is difficult to avoid sectarianism when one enters the theological realm. So he probably decided to leave it out, believing that if people followed his teaching consistently they would inevitably attain *Moksha*.

In the treatment of Virtue and Wealth the poet follows the general lines of Aryan ethical treatises and he had evidently studied many of the Sanskrit works either in the original or orally through a teacher. He clearly borrows from both the *Mānava Dharma Sāstra* of Manu and from the *Artha Sāstra* of Kautilya, and shows some acquaintance with other Sanskrit works, such as the Panchatantra, Hitopadesa, Rāmāyana, Mahābhārata and the Nitisāra. His obligation to Kautilya is particularly evident, as is pointed out in the section on *Porul.* In the notes also references will be found to other Sanskrit works in which the ideas of our author occur. But even though he may have taken something from other sources, 'he displays an originality of treatment and a sequence of ideas entirely his own'.

The first chapter is a beautiful exposition of *bhakti* or devotion to God. Dr. Pope rightly says that the word *'bhakti'* denotes something which is a combination of the two Greek ideas found in the words, *pistis* and *agape,* faith and love. It expresses the living,

trustful, adoring attitude of the soul to God The exposition of this in the *Kural* has nothing in it of sectarianism. Hindus, Buddhists, Christians and Moslems can and do use most of these beautiful stanzas without any reservation whatever.

Then follow three introductory chapters, dealing with what may be called three essential features of life in India: the rain-cloud's excellence, the greatness of spiritual leaders who have renounced all worldly aims, and the power of virtue. It is a significant thing that Tiruvalluvar should have singled out these features as supremely important for those who wish to live a good life; and this reveals him as a realist, concerned with life as it should be lived. Everyone who has lived in India knows the part that rain plays in every sphere of life. Says Tiruvalluvar, "Without rain, neither festival nor worship, neither charity nor virtue is possible." (2:8) 'Every Indian budget is a gamble in rain' said a famous Finance member of India. With the failure of rain, life goes to pieces, families are separated, virtue decays, even bare existence becomes almost impossible for multitudes. Even today, with improved irrigation and better communications, a failure of the monsoon rains, means entire dislocation of the machinery of life and government in this land of villages; and in those early days, when communications were bad or even non-existent, and food could not be obtained for love or money, it meant starvation and death for thousands. Says Prof. Chakravarti: 'The ancient Tamil culture was mainly based upon agriculture. Agriculture was the foundation of the social organisation of the Tamil land. Hence, it was the custom among the ancient Tamil authors to emphasise the importance of rain. Rain is an indispensable necessity for the agriculturists. Rain is therefore the real life-principle of man and it is more so in an agricultural country.' (P. Liv.).

Again, in his emphasis upon the saint who has re-

nounced all, the *sannyāsi*, the ideal religious teacher, the author is sounding a note that rings out of India's heart. Even the king does not occupy the important position in Indian life that the true *sannyāsi* or *sādhu* does. The *sādhu* brings to men in all walks of life the divine power, and so is worthy of greater honour than the king. It is said that after the death of his wife, Tiruvalluvar himself became a *sādhu*. It is not the priest but the prophet who is the supreme religious teacher in India. The Brahmin sages came down from the north through the trackless forests of central India and became the gurus and counsellors of many of the kings in the Tamil land. They were not priests, officiating at ceremonies, but men whose power rested on renunciation and moral idealism.

The fourth chapter, on the greatness of virtue, is the key to the whole philosophy of the poet. As Prof. Chakravarti says, 'The conception of virtue found in the Tirukkural has no relation to the varnāshrama dharma formulated by the authors of the Vedic school. The author of the *Kural* defines dharma in terms of purity of heart. Any other form of dharma is mere camouflage'. (P. Liv). This chapter is an illustration of the idea that lies behind all Hindu ethics and politics, that there is an ethical norm or standard, independent of all circumstances, eternal and inviolate, by which the deeds of gods and men, kings and citizens must be tested.

Following upon these introductory chapters is a section of twenty chapters devoted to virtue in domestic life, which gives a description of the ideal householder in his various relationships. Dr. Pope thus summarises these chapters:

> 'The ideal householder leads on earth a consecrated life, not unmindful of any duty to the living or to the departed. His children are his choicest treasures. Affection is the very life of his soul, of all the virtues the first and the greatest. The sum and source of all is love. His house is open to every guest,

whom he welcomes with smiling face and pleasant word, and with whom he shares his meal. Courteous in speech, grateful for every kindness, just in all his dealings, master of himself in perfect self-control, strict in the performance of every duty, pure, patient, and forbearing; with a heart free from envy, speaking no evil, refraining from useless words; dreading the touch of evil, diligent and liberal,—he is one whom all unite to praise.'

The emphasis that Tiruvalluvar places on love, forgiveness, gentleness and forbearance is especially noteworthy. It is possible that this may be due to the teaching of the Buddha, which was well-known in South India at that time; and the people of the south were peculiarly responsive to this gentle note. It has often been said that Tiruvalluvar must have known something of the teachings of Christ and the possibility of contact with Christian disciples cannot be summarily set aside. At the same time it must be said that there is no evidence to support the suggestion that he borrowed any of his ideas from Christian sources. It is not impossible that the influence of Buddhist and Jain teaching, together with his own meditation upon the problems of life, under the inspiration of the spirit of God, led him to the thoughts and ideals which he has so beautifully expressed in his couplets.

These chapters on the Domestic Life are followed by thirteen chapters on the life and characteristics of the Ascetic or the *Sannyāsi*. Indian ethics has always found a place for the *Sannyāsi*. Prof. Chakravarti says of the ascetic:

'An ascetic is one who renounces his home life and vows to perform *tapas* or yoga. What is *tapas?* It is just this to patiently suffer the pain that happens to you and to scrupulously avoid causing pain to others. This short definition of *tapas* contains the essence of spiritual discipline.'

It is rather interesting to note that Tiruvalluvar includes the quality of graciousness among the characteristics of the ascetic. One does not always associate

the two, though it is generally true that the man who is most devoted to God partakes of His character of grace. The poet includes a scathing denunciation of insincerity in an ascetic, employing in this connection some of his most vivid word-pictures. The virtue of *ahimsa,* so distinctive of Hindu and Jaina ethics, is a characteristic of the ascetic, with its concomitant virtue, equability of temper or absence of anger, as Tiruvalluvar calls it. Abstinence of animal food is a mark of the ascetic, though not necessarily of the householder. This seems to show clearly that the author was not a Jaina saint. Men who are called to this special vocation of asceticism have to undergo a special discipline and are not allowed to share in all the conveniences of the householder. It is appropriate that this section should conclude with four chapters, dealing respectively with the impermanence of earthly things, the meaning of true ascetism, the realisation of the truth and the eradication of desire. The chapter on the realisation of the truth shows how deep and wide was the sage's love of truth. Says Prof. Chakravarthi about this chapter:

> 'In this chapter the author describes the three jewels of right belief, right knowledge, and right conduct, which together constitute the path of salvation:'

Then comes a chapter which stands alone, midway between the sections on Virtue and Wealth. There is a lurking shadow in every Indian heart and home, the shadow of Fate or *Karma*. The Tamil word *Oozh* (ஊழ்) used by Tiruvalluvar for this means 'the ancient thing'—the force which has its roots in the past. This is not a blind force working haphazardly, but a force which depends upon the deeds done by the soul in this or in a former birth. Every deed—using the word in the widest sense to include desires, thoughts and words, as well as acts,—carries with it an energy which must work itself out in this life or in another,

and which determines the conditions of the soul's existence. No Indian philosophy can get away from this idea of *Karma,* and here in this chapter it stands out stark and bare,as Tiruvalluvar says, 'forestalling every action'. It has to be remembered that this is a peculiarly Aryan idea and is not found in ancient Tamil literature. One remarkable thing, however, should be noted. In a subsequent chapter entitled 'Manliness', he refers again to Fate under the same term, and declares in unhesitating tones:

> Who undismayed, unswervingly, struggle on
> Will see the back of ancient Fate itself: (62:10)

So even 'ancient Fate' can be conquered, or rather worked out, by intense perseverance and energy.

Part II of the book deals mainly with the State and its functions and factors. In this part, as has been said before, there is ample evidence that Tiruvalluvar was acquainted with Aryan works on politics, such as the *Artha Sāstra* of Chānakya. The *Kural* is so remarkably free from words derived from Sanskrit that it is hardly likely that he knew Sanskrit. He must therefore have somehow obtained a very thorough knowledge of the contents of these works. The seven elements of the Kingdom—the king, the ministry, the country, defence, wealth, the army, alliances—all come in the same order as in these Aryan treatises. The agreement of three investigators, the use of four kinds of tests to prove the loyalty of state servants, these and many other things agree so closely with the teachings of Aryan polity that it is impossible to explain them except on the hypothesis of clear and definite knowledge. Some scholars have gone so far as to say that the *Kural* is a Tamil version of the *Artha Sāstra*. This, however, is not borne out by the book itself. Two important differences should be noted between the teaching of the *Kural* on politics and that of all other political treatises of that time. First, there

is no suggestion in the *Kural* that it is admissible to leave the path of true virtue for the sake of good ends. The end can never justify bad means. Even the *Artha Sāstra* justifies crooked politics for the sake of the good of the kingdom; but the *Kural* never strays into these Machiavellian bypaths. (see 55:6; 66:10; 102:6). Further, the *Kural* gives no hint of the theory that the king is divine or that he wields divine power. The king must act according to the principles of dharma, just as the humblest citizen. The king who swerves from virtue, even to the slight extent of being hard of access and careless in judgment, will be deprived of his sovereignty. (55:8). One chapter deals especially with tyranny and depicts the doom of the king who oppresses his subjects (56). The only verse in which the king is called 'a god' makes it very clear that this is a name given to the just and benevolent prince because of his qualities, and not because of his office.

> The king who rules justly and protects his people
> Will be considered as a god amongst men. (39:8)

These two things are very significant and show how far ahead of his contemporaries was this simple weaver-poet of Mayilāpur.

The following is a summary of the chapters 38 to 73, dealing with the qualities and conduct of the prince and his ministers, as given by Sri V. V. S. Aiyar in his edition of the *Kural.*

> The prince should not be above the law and should be impartial and just (55). He should give full liberty of speech to his subjects and to his ministers to criticise him and his rule when he goes wrong (38:9; 44:7, 8). The king should not loll in luxury, but should be alert and watchful and accessible to all who demand justice; he should develop the resources of his kingdom and protect his subjects from internal and external warfare: (39:54; 60:61; 62): He should be learned in all the arts of peace and war. He should choose his friends from among the good and great, and avoid the company of the low and vulgar. (45; 46). He should examine his own mind constantly and never allow any vice to enter and obtain a foothold

in it. (44). He should select his officers with due care (51, 52) and supervise everything personally; (5:10; 55:3), as well as by means of secret agents. (59). He should look after his kindred and treat them worthily. Being almost all-powerful in the State, he should cultivate the quality that should be an automatic check on the extravagant use of his power, namely that of considerateness towards all. (58). But above all, he should be firm and daring, and should never be weak or irresolute in his purposes.

As to the minister, he should be a man of affairs, clever, pure-minded; devoted to the prince; and skilful in reading the hearts of men. He should be a courtier in the best sense of the term, knowing when to speak and what to speak, and when to hold his tongue. When representing his master in foreign courts he should be respectful to the prince to whose court he is appointed, and polite and social with the high functionaries of that court, but at the same time and above all, he should have an ever-watchful eye to the interests and honour of his prince. Lastly, he should be well-versed in all the arts of the forum. (64-73).

In this section on politics there are many couplets which, while they refer in the first place to the king or to his ministers, have also a general application to all men, as for instance, the chapters on learning, listening, energy, manliness, and so on.

At the end of this section in Politics there are thirteen chapters which form an Appendix to this part of the work. These deal with general themes such as nobility, honour, greatness, courtesy, agriculture, begging and vileness. In these chapters is summed up the author's ideal of conduct. His idea of the perfectly foolish man is interesting and reveals in a flash his own aversions and the antithesis of his ideals.

> Shamelessness, indifference, lovelessness,
> heedlessness—
> These four are the traits of the fool. (84:3)

Compare with this his ideal of the kingly character:

> Courage; charity; wisdom and energy—
> These four unfailing are kingly qualities. (39:2)

The chapter on Farming in this Appendix again shows how closely in touch with reality our poet lived.

Agriculture is the chief industry of India, about nine-tenths of the population having direct connection with it; and just as in the introductory section Tiruvalluvar devoted one chapter to the 'Rain-cloud's Excellence', so in this concluding section he gives one chapter to the importance of Farming. Prof. Chakravarti in his Introduction says with regard to this:

> 'But the most important point that we have to notice in our author's idea of economics is the place he assigns to agriculture. Quite contrary to the established Hindu dharma, our author places agriculture at the top. According to him the profession of agriculture is the noblest. The producer of food is given the top rank in society. Even the priests and soldiers have to wait at his door for food. Hence, he considers agriculture as the foundation of social stability.'

The first and second Five-Year Plans for the development of the economy of India place the same great emphasis on the improvement of agriculture. As a village weaver Tiruvalluvar would know well how much depended upon the farmer and upon his work.

The third part of the *Kural* is in direct line with the indigenous poetry of the Tamil people. It deals with what is called in Tamil *aham* or love between the sexes. Mr. Drew, one of the earliest translators of the *Kural,* said of this part: 'It could not be translated into any European language without exposing the translator to infamy'. Dr. Pope dissented entirely from this opinion and has included a complete translation of it in his work. He says of it: 'I am persuaded that it is perfectly pure in its tendency and in the intention of its wise and high-minded composer'. Rev. J. S. M. Hooper agrees with Dr. Pope and says of it: 'He was altogether free from prudery, so much is perfectly clear; but it is probably equally true to say that there is nothing in the third part of the *Kural* to destroy the impression of high morality and essential delicacy produced by the earlier parts'. Prof. Chakravarti says of this part of the *Kural*:

'The third book of Tirukkural was mistakenly assumed to be the counterpart of the *Kāmasutra*. We have to emphatically point out that this has nothing to do with *Kāma sastra*.... This part describes the development of love between two young persons of different sex, who mutually agree to live together by setting up a home for themselves..... The second section deals with the regular wedding. The clandestine meeting of the couple becomes an open talk in the locality.... Finally it is decided to express the general approval of the alliance by the parents as well as the public at large, by celebrating publicly the ceremonial ritual of marriage.'

This third part is divided into sections in accordance with the regular Tamil traditions. The first section concerns *kalavu* or furtive love, that is the spontaneous union of man and maid without the regular ceremonies of marriage. This was one of the ordinary customs of ancient Tamil social practice, and was recognised as being the prelude to a binding union. It was the custom for the lovers to meet outside the village and when their love was discovered by others, to proclaim their union and have it formerly recognised by the village elders. In this section we see the poetry of spontaneous love portrayed with a delightful delicacy of feeling and a wealth of simile very characteristic of ancient Tamil poetry. The last section pictures the course of *Karpu* or married love, and portrays the joy of husband and wife, the pangs of separation and the bliss of reunion. Like the Song of Solomon, with which Mr. Hooper compares it, this book has been interpreted allegorically by many commentators; but there is nothing to indicate that the poet had any such allegorical idea in mind and it would ill accord with the vivid realism that he shows elsewhere. Some of the couplets in this third part of the *Kural* are very charming and the reader will find a selection of them in this book.

Again let me quote from Prof. Chakravarti about the *Kural* as a whole:

> It represents the essence of Tamil culture prevalent in the early century of the Christian era. It is a noble attempt to safe-

guard the culture of the Tamils at a time when unwelcome inroads were being made by an alien culture antagonistic to the principle of non-violence, and militantly propagating its own social organisation based upon *Varnāshrama dharma*. The Tamil culture portrayed in *Tirukkural* jealously guarded these two principles—"the non-violent dharma, as the basis of life, and the casteless society as the foundation of the socio-economic structure."

TIRUVALLUVAR AND WOMANHOOD

It is an interesting problem to attempt to understand the poet's idea of womanhood. A study in Tamil on this subject by Sri T. P. Minakshisundaram appeared in 1900. The author points out that we must judge Tiruvalluvar by the customs prevalent in his time and not by the present social structure. In those days of war and insecurity it was the custom to guard carefully the womenfolk from the fury of raiders. There is nothing, however, which indicates that women were regarded as mere chattels. As we have seen, there were many poetesses among them, which implies that they were educated as the men were. It is probable that the influence of Aryan ideas, which were beginning to spread through the Tamil land, was tending to give to woman a subordinate status, but judging from the *Kural* itself it cannot be said that the author had been influenced by this teaching. In Chapter 7 on the 'Gift of children', he makes use of the common plural in seven out of the ten stanzas and only uses the word 'son' in stanzas 7, 9 and 10. In Chapter 6 on the wife, whom he calls 'the Helpmate of the Home', he exalts her position in every possible fashion. She evidently had charge of the family purse and was the real mistress of this side of household affairs. (6:1). He goes on to declare that there is nothing in the world nobler than a chaste woman (6:4) and a man's good fortune depends on the worth of his wife (6: 10). It is true that this Chapter contains the couplet which enjoins upon the wife the duty of worshipping her

husband. It is most likely that the poet got this idea from his study of Aryan social philosophy. Tiruvalluvar regards the family life as noble as the life of the ascetic, and as bringing all the blessings that can be obtained by means of the ascetic life. Any philosopher who thinks like this can never think meanly of womanhood. In his Chapter on Learning he uses words which apply to both sexes and so indicates the necessity of education for both boys and girls. It is true that he sharply criticises what he calls 'petticoat rule' in the ideal kingdom, but in this he refers rather to the king who, without weighing matters carefully for himself, accepts blindly the opinions of his womenfolk. Further, there is nothing in the *Kural* which might be regarded as implying the possibility of polygamy. The ideal set forth throughout the work is that of real monogamy. Monogamy always results in the elevation of womanhood. Tiruvalluvar heaps scathing condemnation upon those who frequent prostitutes, as well as upon the prostitutes themselves. While it cannot be expected that this humble poet of the Tamil land eighteen centuries ago should express modern ideas about womanhood, it is clear that he gave to women a very high position in life and believed that they had a noble function to perform in society, for which they should be fitted by suitable education. One of the finest qualities of men—graciousness—is symbolised in his couplets by a beautiful maiden. (58:1). So our study of the *Kural* makes it clear that our poet had a high ideal of womanhood.

THE STYLE AND FORM OF THE KURAL

The *Kural* consists of 1330 terse and vivid couplets in the metric form known as the *Kural Venbā,* one of the most distinctive and difficult of Tamil poetical metres. This is thought by some scholars to be an imitation of the Sanskrit *sūtra* form. The *Kural* is the earliest extant work in this metre, and the poet re-

veals a complete mastery of this metrical form. The first line of each couplet consists of four metrical feet, and the second of three, the last foot in the second line being a peculiar kind of incomplete foot.

Indian metres are all governed by length and there is no accent. Each foot may consist of two long syllables, or of one long syllable followed by two short syllables, or of three long syllables, or of one long syllable followed by two short ones and then another long syllable, or of two short syllables followed by a long syllable, or of four short syllables, or of three short and one long syllable. The rules governing the linking of these syllables are very strict and have to be carefully followed. A long syllable at the end of a spondee (– –) must be followed by two short syllables at the beginning of the next foot, and a long syllable at the end of anapaest (u u –) must be followed by a long syllable at the beginning of the next foot. In addition there must be a certain amount of initial vowel alliteration, as well as second syllable alliteration between the first and fourth feet, or between the first and fifth feet, as for example, *Ahara* and *Bahavan, Malar* and *Nilam, Kāmam* and *Nāmam*. Two of these couplets are reproduced below in English letters so as to give readers unacquainted with Tamil some idea of the verse form of the original.

Anbilār ellām tamakkuriyar, anbudayar
Yenbum uriyar pirarkku. (8:2)

Nandri marappathu nandrandru nandralla
Thandre marappathu nandru. (11:8)

The *Kural* is a didactic poem and it is well-known that in such poems it is not always easy to preserve the poetic quality. Tiruvalluvar, however, does so, partly by the use of poetic devices of rhythm and alliteration, partly by means of artistic similes and partly by apt illustrations. Again the genuine love and observation of nature, which distinguished the Tamil poe-

tic genius before it was overlaid by the conventions of Aryan verse, is revealed in the couplets of the *Kural*. The lotus pool, the heron in the paddy field, the green grass, the well in the river sand, the useless brackish soil—these and many other illustrations show how the poet loved simple natural things.

One of the peculiarities of the style of the author of the *Kural* is an exaggerated emphasis upon a particular virtue or vice, which is the subject of his comment at that moment. It is something like the 'Kathenotheism' of the Rig Veda, which selects one special god upon whom to concentrate devotion at a particular time, without implying anything derogatory about the other gods. So Tiruvalluvar selects one particular virtue or vice for special emphasis, making it for the time the chief of virtues or vices. (See 16:1; 30:5; 32:7; 34:1; 58:9; 84:4).

THE KURAL IN TAMIL LIFE AND LETTERS

From the earliest times down to the present day the *Kural* has been one of the most-quoted literary works of the Tamil land. The terse, vivid couplets lend themselves so aptly to memorisation and quotation, and there is a charm about them that makes us want to repeat them again and again. It has already been shown that it is quoted often in the literature produced in the years immediately succeeding the composition of the work, and from that time we find it continually quoted in all the best Tamil literature. The literature of subsequent periods bears ample testimony to the great influence exercised by this wonderful little work during all the centuries. During the past 100 years there has been a further considerable growth of interest in the *Kural* on the part of all classes. It is studied in schools and colleges and forms the ethical basis of the lives of many. In the villages many of the couplets are well-known and a quotation from the *Kural* never fails to win a response. Christians,

Buddhists, Jains, Moslems and Hindus—all the different religious groups make use of the work without reluctance or qualification and find in it teaching that enriches life and helps men and women to fight their moral battles. V. V. S. Aiyar says that the children of zamindars, in the Tamil land, up to thirty years ago were taught the *Kural* with a view to their instruction in the art of good government.

Sri C. Rajagopalachari has published about twenty years ago a new translation of the second part of the *Kural,* dealing with politics and social affairs, and has shown in this how germane is the teaching of the *Kural* to many of the social problems of this time in India. He says in his Introduction to the translation:

> 'These seventy chapters lay down, with characteristic terseness, the principles that should govern the conduct of wise and good men in the affairs of the world.'

Thus for many centuries the *Kural* has been the 'ethical Bible of the Tamil people'. Gifted with dry humour and vivid artistry of language, the author has put into unforgettable couplets the essential principles and duties of life, and has woven into a beautiful picture ideals and teachings to which India has given expression. It is a book that should be studied by all who wish to know what India can contribute to the ethical thought of the ages. In its combination of high idealism and simple practicality, in its insistence upon the inviolability of *dharma* by ascetic, king or householder, and in its emphasis upon a life of strenuous service and undaunted perseverance, it is as applicable to the India of today as it was to the India of 1800 years ago. M. Ariel, a French scholar in Tamil, says of this work:

> 'That which above all is wonderful in the *Kural* is the fact that the author addresses himself, without regard to castes, peoples or beliefs, to the whole community of mankind; the fact that he formulates sovereign morality and absolute reason; that he proclaims in their essence, in their eternal abstracted-

ness, virtue and truth; he presents, as it were, in one group the highest laws of domestic and social life; he is equally perfect in thought, in language and in poetry, in the austere metaphysical contemplation of the great mysteries of the Divine nature, as in the easy and graceful analysis of the tenderest emotions of the heart.'

This little book, in company with a few others, belongs not merely to a single people, but to the world; and as long as men love virtue for its own sake and esteem goodness more precious than rubies, it will continue to be treasured as one of the literary and ethical masterpieces of the world.

As we study this wonderful little book, surely we shall re-echo the thoughts of an ancient bard of the Tamil land, *Kavuniyanār,* who said:

The Kural's sweet to mouth and ear and mind;
'Tis balm for twofold deeds that birth rebind.
'Twas sung by Valluvar, the poet wise and true;
That we might know the righteous path of old anew.
Tiru. Malai, 51.

சிந்தைக் கினிய செவிக்கினிய வாய்க்கினிய
வந்த இருவினைக்கு மாமருந்து—முந்திய
நன்னெறி நாமறிய நாப்புலமை வள்ளுவனுர்
பன்னியல் இன் குறள் வெண்பா.

The following quotation from the Preface by Prof. Chakravarti to his book on the *Kural* will be of interest to all at this time:

'The ideal of *ahimsa,* the bed-rock on which the structure is raised, has been given a worldwide importance by Mahatma Gandhi who won the freedom of India with the help of that weapon.... It is hoped that a study of this work will enable the readers to realise that, some 2000 years ago, there was a social organisation based on this principle, guaranteeing social and economic justice and equality. It is not necessary to emphasise the denominational aspect of the religious background, because the ideal of *ahimsa* is now accepted by all the Indian religions irrespective of their denominational difference. It is a good augury that the modern free Indian Republic has accepted this basic principle of *ahimsa,* and let us hope that it will gradually leaven the thought of the modern world.'

VIRTUE

PREFACE

1. Praise of God

1. As letters all have "A" as first,
So the world has the adorable God as First.

2. What use is lore, if the learned will not bow
Before the feet of Him, the all wise One?

3 They live for ever in the land above
Who cling to glorious feet of Him, who bides in the lotus.

4. Troubles will never come to those
Who abide at the feet of the desireless One.

5. The twain dark deeds shall ne'er vex those
Who give the Lord His rightful praise.

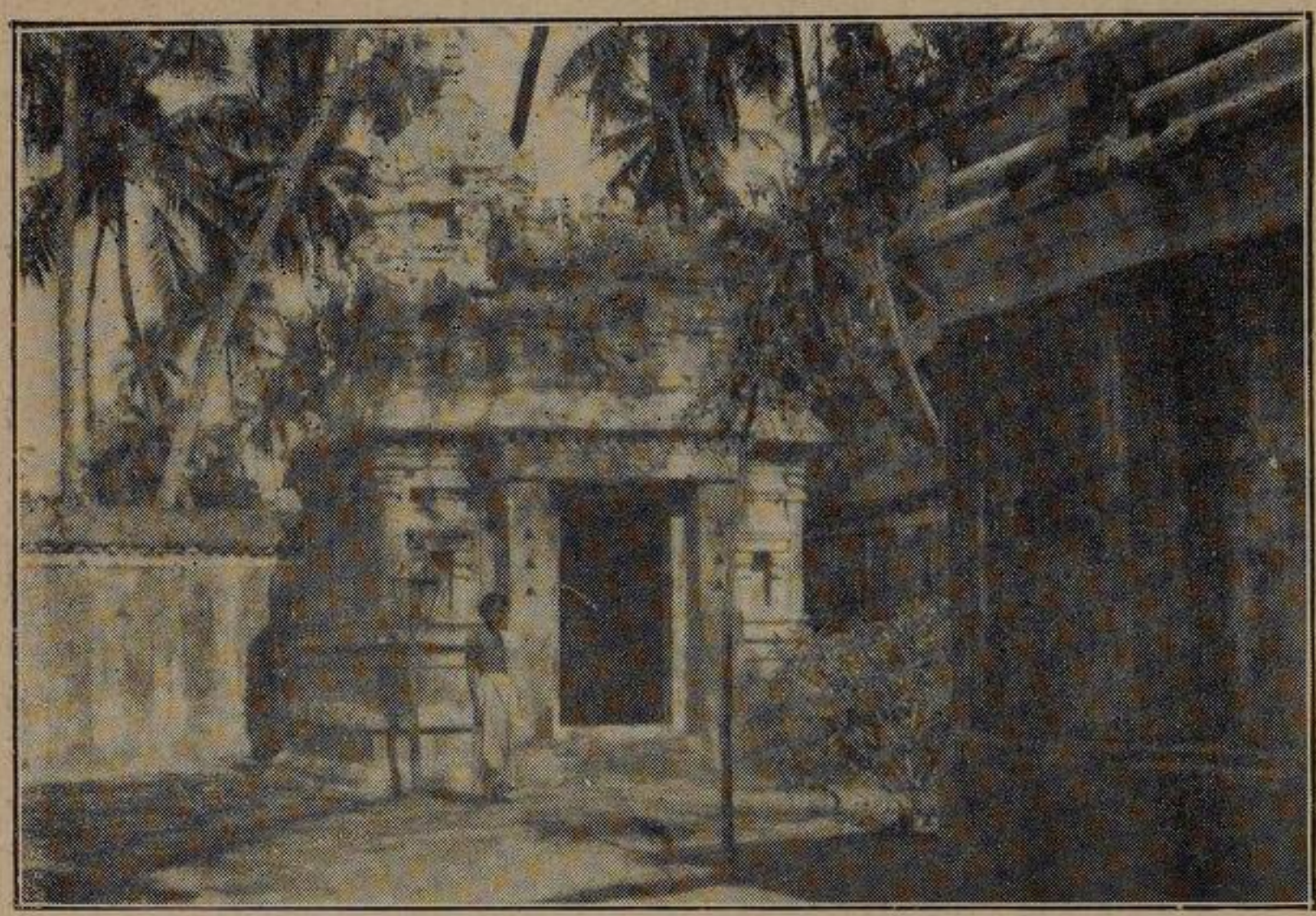
6. They shall live for ever who firmly bide
In the faultless path of Him, Victor o'er the senses five.

7. 'Tis hard to find relief from mental care
Except by taking refuge at the feet of the Peerless One.

8. Unless men cling to the feet of the gracious Lord, the wheel of virtue,
They cannot swim the ocean of this earthly life.

9. The head that bows not at the feet of the Lord, of eightfold worth,
Is useless as a senseless sense.

10. Who then can swim this wide earthly sea?
Not they who cling not to our Lord's feet.



TEMPLE TO VASUKI AT MYLAPORE

2. The Excellence of Rain

1 When rain comes regularly the world of men
lives on,
So it is fitting to think of it as heavenly food.

2. Rain produces good food for men;
Itself is food for thirsty men.

3. If clouds deceive this wide seagirt world,
Then will hunger afflict the people.

4. The ploughman cannot ply his plough
If the clouds do not pour out their fulness.

5. When rain fails all is ruined;
But rain's help lifts up again the ruined.
So rain is all-powerful.

6. If from the sky no raindrops fall,
Fresh blades of green grass will not be seen.

7. E'en the wide ocean's wealth will fail,
If bulging clouds do not shower their gifts.

8. There will be no worship nor festival for gods here,
Should heaven's rain fail.

9. There will be no charity nor penance in this wide
world,
Should heaven not give its gifts.

10. The world of men cannot live without water;
So, too, without rain there is no virtuous life.

3. The Greatness of Ascetics

1. 'Tis the aim of Scripture to show
The greatness of those who have renounced all
for Virtue.

2. To measure the greatness of ascetics
Is like counting all who have died in the world.

3. The greatness of those who know both states
And have put on Virtue shines throughout the
world.

4. He who rules the senses five with the goal of firmness
Will become a seed in the best of worlds.

5. Indra, himself, the King of Gods, is witness sure
To the might of him who has subdued the senses five.

6. The great will always do the hard tasks,
But little men can ne'er do these.

7. He who knows the measure of the senses five—taste, sight, touch, sound, smell—
Holds the world in his sway.

8. The greatness of those men of mighty word
Is shown by their secret word in the world.

9. It is impossible to escape the anger
Of those who've climbed the hill of character and stand sure.

10. The true Brahmins are the saints, they say;
For they show kindness to all living creatures.

4. The Might of Virtue

1. What greater wealth is there than Virtue?
It gives both heavenly bliss and earthly good.

2. There is no greater wealth than Virtue,
And no greater loss than to forget it.

3. Strive always to do Virtue, unfailingly,
By every means, in every way.

4. Be pure in mind, that true Virtue is;
All else is empty sound.

5. Envy, greed, anger, bitter words—these four
Avoiding, and striving on is Virtue.

6. Say not, 'We'll try another day' but do Virtue now;
'Twill in dying day be undying help.

7. There's no need to say, 'This is Virtue's way';
Just look at the palki rider and its bearer.

8. If one does good, not missing a single day,
That will be a rock to block the path of future births.

9. What comes from Virtue is true joy;
All else is other and brings no praise.

10. The good alone is fit to do;
The evil should be ever shunned.

DOMESTIC VIRTUE

5. Home Life

1. He lives a true home-life, who firmly stands in Virtue's way,
And is a help to the orders three.

2. The true householder is a help
To the saints, the poor and the dying.

3. *Pitrus,* God, kin, guests and oneself—
To serve these five is duty chief.

4 Ne'er shall be lack of children in the home
Of one who shuns vice and shares his food with others.

5. If the home life has love and virtue,
Then it will have grace and fruit.

6. If home-life is lived in Virtue's way,
What will one gain by leaving home?

7. He who lives home-life worthily
Is chief among all who strive.

8. Home-life that helps those outside and never swerves from virtue
Endures more trials than hermit life.

9. True home life is true virtue;
The other too is good if without fault.

10. He who lives home-life worthily on earth
Will have a place among the gods in heaven!

6. The worth of the Home's Helpmate

1. She is true helpmate, who having homely worth,
Spends within her husband's means.
2. If homely worth be lacking in the wife,
Whatever worth there is, 'tis nothing worth.
3. If the wife is worthy what lack is there?
If she is worthless what good is there?
4. What is more precious than a wife,
If strength of purity is hers?
5. She, who on waking, bows to her spouse and worships no other god,
If she says "rain", rain it will.
6. She is true wife who, guarding self and cherishing her spouse,
Ne'er fails in preserving their good name.
7. What avails prison's ward for wife?
Chief is the ward of a chaste mind.
8. If the wife lives true to her husband,
Then she is sure to win great glory in the world of gods.
9. They cannot walk with lion-like pride 'fore mocking lips,
Whose wives guard not their good name.
10. The worth of a wife is a man's good fortune;
His jewels are his good children.

7. The Gift of Children

1. Among all things that men can gain,
We know none so good as the gift of intelligent children.
2. The evils of the seven births shall ne'er touch those
Who've upright children, free from sin.

3. The wise say of their bairns "These are our wealth";
   By their deeds will wealth come.

4. The gruel that children's little hands have stirred
   Is sweeter far than nectar.

5. The touch of children's hands is a joy to the body,
   To listen to their prattle is joy to the ear.

6. "The flute is sweet, the lute is sweet", say those
   Who do not hear the merry prattle of their children.

7. The boon that a father can give to his son
   Is to set him first in the council of the wise.

8. To all men in this wide world 'tis joy
   When their children are wiser than themselves.

9. The mother who has heard her son called noble
   Has greater joy than when she bore him.

10. The good that a son can do for his father
    Is to cause men to ask, "What penance did his father do"?

8. Love

1. Is there a bolt that can emprison love?
   The trickling tears of loving eyes will cry it out.

2. All for themselves the loveless think;
   The loving e'en their bones for others give.

3. The wise say that the link of soul and body
   Is the fruit of one's union with love.

4. Love gives rise to affection for all;
   That gives rise to true friendship.

5. The wise say that the joys of earth and heaven
   are the fruits of a life of love.

6. The ignorant say "Love helps the good";
   It is also a help against evil.

7. As the sun's heat burns up boneless things,
So does virtue burn up loveless life.

8. The life of a man who has no love within
Is like the flowering of a withered tree in barren sand.

9. Of what good are all outward members
To those who lack the inner member of love?

10. The living soul subsists by love;
The loveless are but skin and bone.

9. Caring for the Guest

1. The wealth and joy of home life have one end,
To cherish guests and show them kindnesses.

2. To eat oneself while strangers wait outside,
E'en if the food be immortal nectar, is undesirable.

3. The life of those who daily cherish coming guests
Shall n'er be wasted by poverty.

4. Lakshmi with joyful heart will dwell with him
Who with smiling face cherisheth guests.

5. What need is there to sow his land
Who welcomes guests and eats only what is left?

6. He'll be a welcome guest to gods above,
Who, having cherished the parting guest, awaits the coming guest.

7. There is no measure to the fruit of hospitality,
The guest's own worth is the measure alone.

8. Those who have not begun to do their duty in cherishing guests
Will say "We've cherished wealth and now are helpless left".

9. The crass stupidity that does not welcome guests
Is poverty in riches; and is only found in fools.

10. The *Anicham* flower withers away in the very
smelling;
So at a changing look the guest's heart sinks.

10. Kindly Speech

1. Kindly speech comes from a loving heart and is
free from guile;
It is the speech of those who have known the
Real.

2. Better than giving with a willing mind
Is the cheery smile and kindly word.

3. With smiling face and kindly look kind words to
speak,
If from the heart they come, is Virtue true.

4. Poverty, the cause of misery,
Will never come to those who with joy speak
kindly words to all.

5. Humility and kindly speech are jewels rare;
All else are worthless baubles.

6. Evil will fade and good will grow in him,
Who, seeking the good, speaks kindly words.

7. Speech, that does not deviate from kindness and
seeks the good of others,
Will bring joy in this life and happiness in
the next.

8. Kindly speech, free from meanness,
Will bring joy both in this world and the next.

9. He, who has seen the joy that kind words give,
Why does he speak bitter words?

10. To use bitter words, when kind words are at hand,
Is like picking unripe fruit when the ripe fruit
is there.

11. Gratitude

1. E'en heaven and earth are not enough to repay
   The help that's given when none is received.
2. A good deed in time of need, though small,
   Is of more value than the whole world.
3. If we weigh the worth of help given, expecting nought,
   Its good is greater than the ocean.
4. Though a kind deed be smaller than millet seed,
   The wise who know its fruits, will think it as big as a palmyra tree.
5. The value of a kind deed is not the measure of the deed,
   It is the measure of the worth to those it's done.
6. Never forget the kindness of the pure;
   Never forsake the friendship of those who've helped you in trouble.
7. The wise will remember through all the seven births in the seven worlds
   The friendship of those who've wiped away their sorrow.
8. It is not good to forget a good deed done;
   To forget an ill at once is good.
9. Though one inflicts a mortal injury,
   It will fade before the memory of one good deed.
10. There may be some way of escape for those who kill all goodness,
    But there is none for one who kills a kindness done.

12. Impartiality

1. Impartiality to all, friends, foes, strangers,
   Is alone true justice.

2. The wealth of the just man will not perish,
   It will enrich his children.

3. Give up at once the wealth gained in unjust ways,
   Even though it may yield good.

4. The just and the unjust will be known
   From the character of their children.

5. Both loss and gain will come to all;
   An unwarped mind is the jewel of a noble soul.

6. If your mind swerves from the right and does injustice,
   Know for certain that you will perish.

7. The wise will not regard as evil
   The poverty of those who walk justly and rightly.

8. As balance that even-poised weighs rightly,
   Unbiassed justice is the ornament of the noble.

9. Impartiality is freedom from crooked speech,
   If the mind is quite free from crookedness.

10. To guard the interest of others as their own
    Is good business for business men.

13. Self-Control

1. Self-control will lead one to the immortals;
   Self-indulgence will lead to darkest hell.

2. Guard self-control as treasure rare;
   'Tis wealth supreme to every soul.

3. If one knows the righteous way and controls himself,
   That will be known by the wise and bring him distinction.

4. The appearance of one who, unswerving in his duty, controls himself,
   Is far greater than that of the high hills.

5. Humility is good for all;
Among them, to the rich it is greater riches.

6. If in one life one controls his senses five as the tortoise,
That will be a safeguard in the seven births.

7. Whatever you do not control, control the tongue;
If that is uncontrolled you will come to grief in faulty speech.

8. If one speaks only one evil word that brings injury to others,
All your good will become evil.

9. The wound that's made by fire will heal,
But the wound that's made by tongue will never heal.

10. Virtue itself will eagerly join in the way
Of one who is free from anger and has learnt self-control.

14. Right Conduct

1. Right conduct leads to excellence;
So it must be guarded more carefully than life itself.

2. Guard carefully your conduct; though you study thoroughly all virtue,
This alone is true help.

3. Right conduct is the mark of noble birth;
If you deviate from it, that will lead to ignoble birth.

4. Though the Brahmin forget the Vedas he may recover this by study;
If he fails in right conduct he loses his birth-right.

5. Just as the envious man will lose his wealth,
So he who is without right conduct will lose his greatness.

6. The strong-souled will never fail in right conduct;
They know the ills that come from failure.

7. By right conduct men achieve greatness;
By evil conduct they will get unthinkable disgrace.

8. Right conduct is the seed of heavenly joy;
Evil conduct will cause endless misery.

9. Men of right conduct, even off their guard,
Will never allow their lips to speak foul words.

10. They who have not learnt the art of right living,
Though they have learnt much, are ignorant.

16. Forbearance

1. As the earth bears up those who dig into it,
So to bear with revilers is virtue chief.

2. Forbear always evils done;
To forget them is even better.

3. To turn away a guest is poorest poverty;
To bear with fools is mightiest might.

4. If you wish always to have nobility,
Preserve your forbearance always.

5. The wise do not esteem the revengeful;
They will esteem the forbearing as hoarded gold.

6. The revengeful have joy but for a day,
The forbearing have praise till the end of the world.

7. Though others do you ill,
'Tis better, knowing their suffering, to do no ill.

8. By your forbearance overcome those
Who in their pride do ill to you.

9. Those who bear with the unkind words of evil men
Are holier than those who have renounced the world.

10. Those who freely suffer hunger are great,
But only after those who bear unkind words from others.

17. Freedom from Envy

1. Let a man consider that disposition which is free from envy,
As the way of right conduct.

2. Among all the blessings that can be attained
There is none like that of freedom from envy of everyone.

3. He who does not rejoice in the good fortune of others, but envies it,
Is said to be one who does not care for the wealth of virtue.

4. The wise, who know the misery that envy causes,
Will not from envy do evil deeds.

5. Envy is ill enough to envious men;
Though their enemies fail, that will ruin bring.

6. The kin of those, who envy the gifts that others make,
Will surely perish without food and clothing.

7. Lakshmi herself the envious cannot bear;
She will show him to her sister sinister and leave.

8. The envy of the evil man will destroy his wealth,
And drive him into the fire of hell.

9. The wealth of the man of envious mind
And the misery of the righteous should be pondered.

10. Never have the envious become great,
Nor have those free from envy lost their wealth.

18. Freedom from Covetousness

1. If one unjustly covets the goods of another,
It will bring ruin to his family and guilt to himself.

2. Those who shrink from injustice
Will not for profit covet others' things and commit disgraceful acts.

3. Those who desire the true bliss
Will not for the sake of worldly joy commit unjust acts.

4. The wise, who have conquered the senses and have attained true vision,
Will not covet the things of others, saying 'We are in need'.

5. What is the good of wide knowledge,
If men by coveting act foolishly to others?

6. If a man desires God's grace and to walk righteously,
Then covets others' goods and plans evil, he will come to ruin.

7. Desire not the wealth that comes through covetousness,
For the fruit that you gain will not bring good.

8. What is the cause of undiminished wealth?
Freedom from covetousness of others' goods is needed.

9. Lakshmi, knowing the worth of men,
Will come to those who, knowing the right, do not covet the goods of others.

10. If one unthinkingly covets it will bring ruin;
Greatness of mind which does not covet will bring victory.

19. Freedom from Slander

1. Even though one does not speak of virtue and does evil deeds,
It is good if it is said of him, "He does not slander".

2. It is a greater sin to smile deceitfully and to slander others,
Than to despise virtue and commit evil deeds.

3. Death is better than a life of deceitful slandering;
For death will bring in future the fruits of virtue.

4. Though you may say unkind words before another's face,
Never say such words, whose evil you do not know, in his absence.

5. The emptiness of that man's mind, who merely virtue praises,
Is shown by his meanness in slandering another behind his back.

6. The faults of one, who publishes the faults of others,
Will surely be probed and published.

7. Those, who do not know how to speak happy words of friendship,
Will by heartless speech drive away even their own kin.

8. Those, who are prone to publish the faults of their intimate friends,
What will they do with strangers?

9. Surely for virtue's sake alone the earth bears the burden of those
Who foully slander others behind their back.

10. If everyone sees his own faults as he sees those of others,
Can any ill befall the human race?

20. Refraining from Useless Speech

1. He, who to the disgust of many wise, speaks useless words,
Will be despised by all.

2. To speak useless words before many of the wise
Is worse than doing unkind acts to friends.

3. The speech of one who abounds in useless words,
Will proclaim him to be without virtue.

4. If one speaks vain and senseless words before many,
They will deprive him of all virtue and goodness.

5. If the worthy speak useless words,
Worth and honour will desert them.

6. Call him not man, who makes display of useless words;
Call him but 'chaff of humankind'.

7. Let the noble, if they will, say unjust things;
But it is well that they should not indulge in useless speech.

8. The wise, who seek for worthy things,
Will not speak words of no real worth.

9. Wise men, who are free from delusion,
Will not, even in forgetfulness, utter useless words.

10. If you speak, speak useful words;
If you speak, never speak useless words.

21. Dread of Evil Deeds

1. Evil doers do not fear the folly of sin;
The good fear anything sinful.
2. As evil deeds cause ills alone,
Evil deeds should be feared more than fire.
3. To do no evil, even to one's enemy,
Is chief of all wisdom, say the wise.
4. Plan not another's ruin, even in forgetfulness;
Or virtue will plan the planner's ruin.
5. Commit no evil, thinking, 'I am poor';
If you do, that will make you poorer still.
6. Let him, who wishes no ill to pursue himself,
Do no evil to others.
7. Men may escape scot-free from every foe;
But ill deeds will dog their steps and slay at last.
8. The ruin that comes from evil deeds,
Will, as their own shadow, unceasingly dog their steps.
9. If one loves himself, let him not think
To do any evil to others, however small.
10. If one, keeping in the right path, avoids all evil deeds to others,
He will be free from all ills.

22. Doing good to others

1. Real kindness seeks no return;
What return can the world make to rain-clouds?
2. All wealth won by honest toil
Is meant for doing good to worthy folk.

4. He truly lives who knows the way of doing good;
Others are reckoned as among the dead.

5. The wealth of the really wise, who know their duty in the world,
Is like the o'erflowing waters of the village tank.

6. If wealth is in the hands of a charitable man,
It is like the ripening of a fruit tree in the midst of a village.

7. If wealth is in the hands of a benevolent man,
It is like a tree that always supplies medicine for ills.

10. E'en should beneficence result in ruin,
'Tis good even to sell oneself for that.

23. Charity

5. The might of the ascetic is in the conquest of hunger;
But this is less than the might that conquers others' hunger.

7. The cruel disease of hunger will not touch him,
Who always shares his food with others.

8. How can the hard-hearted know the joy of charity?
They only hoard their wealth and lose it.

9. For one to enjoy alone his hoarded wealth,
Is far worse than begging.

10. There is nothing worse than death;
But even that is welcome if one cannot give to the needy.

24. Fame

1. To give is to live praiseworthily;
There is no greater gain in life than that.

6. If you are born, than live with fame;
Those who have it not are better unborn.

10. They truly live, who live without blame;
They who live unpraised do not really live.

ASCETIC VIRTUE

25. Kindliness (Graciousness)

1. The wealth of kindliness is wealth indeed;
Even the base have worldly wealth.

2. Seek the good path and live the kindly way;
Though you study many paths this will be a help.

3. They will never enter the dark and grievous world,
Whose hearts are full of kindliness.

7. As this world is not for those who lack wealth,
So the other world is not for those who lack kindliness.

8. Those lacking wealth may one day prosper;
They who lack kindliness are for ever utterly destitutes.

9. If you consider the virtue of those who lack kindliness;
It is like the vision of reality seen by muddled minds.

10. When you are about to badger the weak,
Then imagine yourself before a more powerful man.

26. Abstinence from Flesh-eating

1. How can kindliness rule that man,
Who eateth other flesh to increase his own?

4. What is kindliness and its opposite?
The one is non-killing, the other is killing;
To eat dead flesh is not good.

9. It is better not to kill and eat an animal
Than to pour out a thousand libations of ghee.

27. Austerities (*Tapas*)

1. To bear all one's pains and to give no pain to other lives,
This is the true nature of *Tapas*.

7. The fiercer the fire, the more brightly shines the gold;
So the purity of those who endure fierce pains will shine the more.

8. All other lives will worship that man
Who perfectly controls his own soul.

28. Inconsistency

1. The five elements will laugh to scorn
The deceitful conduct of the crafty man.

2. What avails a saintly garb high as heaven,
If one's mind indulges in conscious sin?

3. The show of power of one who has no strength of will,
Is like taking a cow clad in tiger-skin to graze,

4. To commit sin, hiding in saintly garb,
Is like a fowler hiding in the bush and snaring birds.

6. None are so hard-hearted as those,
Who, not forsaking desire in their hearts, deceive others by feigning saintliness.

7. There are those who appear scarlet outside, like the *kundri* berry,
But within they are as black as the berry's tip.

9. The arrow, though straight is cruel, and the lute though curved is sweet;
So by their deeds judge the quality of men.

10. There is no need of shaven crown or matted hair,
If one will only shun what the wise condemn.

29. Freedom from Fraud

2. Think not, "we will steal another's goods";
For even to think so is sin.

3. As riches won by fraud appear to grow without limit,
So also will they come to nought.

5. The knowledge of kindliness and the path of love,
Is not with those who watch for an unguarded moment to get another's goods.

8. As virtue dwells in the minds of those who value things aright,
So deceit dwells in the minds of the fraudulent.

30. Truthfulness

1. What is meant by truthfulness?
It is speech free from injury to others.

2. Even untruth may share truth's nature,
If it produces good free from fault.

3. Let no one tell a lie knowingly;
If he does so, his very mind will burn him.

4. Who, in his soul does walk from falsehood free,
Will live for ever in the souls of the wise.

5. If one speaks truth with the mind,
He will be chief among those who do penance and give alms.

7. If one is free from falsehood, yes, free from falsehood,
Then, even though doing no other virtue, it is well.

8. Outward purity is given by water;
Inward purity will be shown by truthfulness.

9. Not every light is a true light;
To the wise the light of truth is light indeed.

10. In all the scriptures that we have learnt.
There is no virtue that can compare with truthfulness.

31. Refraining from Anger

1. He who curbs his anger when it can injure, really curbs it;
When it can do no injury, what matters if he curbs it or not?

2. Anger is evil even when it can do no injury;
When it can injure, there is no greater evil.

4. Anger kills both laughter and joy;
What greater foe is there than anger?

5. Let a man curb his anger if he would guard himself;
For if he curb it not, anger will kill him.

6. The fire of anger, that burns all that comes near it,
Will burn up the pleasant raft of friendship.

7. Just as the hand that strikes the ground cannot fail,
So is the ruin certain of him who cherishes anger.

10. Those who give way to great anger are like the dead;
Those who are free from anger are free from death.

32. Refraining from Injury

1. It is the creed of the pure never to give pain to others,
Even if they could by it gain supreme wealth.

2. It is the creed of the pure not to cause pain,
Even in return to those who maliciously do ill to them.

3. If one gives pain even to those who from hate do ill without cause,
That will bring on him irremediable trouble.

4. To punish those who do ill to you,
Shame them by doing kindness to them.

5. If you do not feel the pain of others as your own,
What is the use of your knowledge?

7. It is the chief of virtues
Never wilfully to do the least hurt to anyone.

9. If in the forenoon one does ill to others,
Then in the afternoon ill itself will come to him.

10. Every ill will come upon those who do ill to others;
Those who desire freedom from ill will give no pain to others.

33. Not Taking Life

1. What is the sum of all virtues? It is not taking life;
Taking life leads to all other evil deeds.

3. Not to take life is the one supreme good;
Next to that truthfulness is good.

4. If it is asked what is the right way?
It is the way that aims at not taking any life.

7. Even though one loses one's own life,
Let him not do the deed that will take the life of another.

34. Impermanence

1. The folly that thinks the fleeting things are lasting,
Is the height of folly.

7. They who do not know whether they will live even for a moment,
Think of innumerable millions of things.

8. As a bird forsakes its shell and flies away,
So fleeting is the bond of soul and body.

9. Death is like sinking into sleep;
Birth is like waking from sleep.

10. Has the soul, which takes shelter in a body,
No resting place of its own?

35. Renunciation

1. Whatever things a man gives up,
By those he cannot suffer pain.

2. If you want eternal joy, renounce all;
After renouncing them there are many joys in this life.

6. He who destroys the pride of 'I' and 'mine',
Will enter a realm above the gods.

7. Troubles will never relax their hold
On those who cling to desire.

10. Cling fast to Him who has no bonds;
To cling to Him is the way to renounce all bonds.

36. Knowing the Truth

1. From the delusion of thinking the unreal to be the real,
Miserable births arise.

2. Darkness goes and bliss results to those,
Who freed from delusion, have gained the vision pure.

3. Heaven is nearer than earth to those,
Who are freed from doubt and have attained clear knowledge.

5. Whatever thing of whatever kind it be,
In that to see the truth is knowledge real.

6. They, who have learnt to see the Truth,
Will enter the path that does not lead back here again.

8. Freed from the folly that leads to birth,
To realise the supreme reality is knowledge true.

9. Clinging and destroying ills shall not touch him,
Who knows the real Refuge and lives freed from bonds.

10. When the very names of the three—desire, anger and delusion—
Are destroyed, then ills will also perish.

37. Rooting out Desire

1. The wise say that desire is a seed,
Which causes to all creatures, at all times, unceasing births.

2. If you wish for anything, wish for birthlessness;
That will come if you wish for desirelessness.

3. There is in this world no greater good than desirelessness;
In that world too there is nothing like it.

4. Purity consists in desirelessness;
That will come from the wish for truth.

5. The wise say 'They are free who are free from desire';
Others may be free from some ills but are not truly free.

6. It is a virtue for an ascetic to fear desire;
For desire deceives a man.

9. If desire, that greatest of miseries, is rooted out,
Then even in this world there will be unceasing joy.

10. If you root out desire, whose nature is never to be satisfied,
Then that will produce a changeless nature.

38. Ancient Fate

1. Perseverance, producing wealth, arises from fate;
Laziness, producing ruin, also arises from fate.

2. When adverse fate occurs it produces folly;
When lucky fate occurs it widens knowledge.

4. Twofold is the world's nature:
The wealthy and the wise, each to each unlike.

5. Through fate all good ways of gaining wealth may become evil,
And all evil ways may become good.

10. What is mightier than ancient Fate?
Though men think of another, that steps before.

SECTION II. PROPERTY

KINGSHIP

39. Kingly Greatness

1. He is a lion among kings, who possesses these six things;
   Army, people, wealth, ministers, allies and forts.
2. Courage, charity, wisdom and energy,
   These four unfailing are kingly qualities.
3. Alertness, knowledge, decisiveness—these three,
   Should n'er be lacking in those who rule the land.
4. He is a true king, who never swerving from virtue,
   Drives out injustice with honour and courage.
5. He is a true king who is able to acquire resources,
   To increase them, to guard them and to distribute them.
6. If the king is easy of access and free from harsh words,
   The wise will praise highly his country.
7. The wise will praise and obey that king,
   Who is able to give with kindly words and to protect his people.
8. The king who rules justly and who protects his people,
   Will be considered as a god amongst men.
9. The world will rest under the umbrella of that king,
   Whose nature is to bear with harsh and bitter words.
10. He is a light among kings who has the four qualities
    Of generosity, mercy, justice and care for the people.

40. Learning

1. Learn without error what should be learnt;
   After learning, behave accordingly.
3. The learned are said to have seeing eyes;
   The unlearned have only two sores on their faces.
5. The learned should stand humbly before their teachers,
   As beggars before the rich;
   The learned are the high, the unlearned the low.
6. The deeper one digs the more water wells from sandy springs;
   So the more men learn the more will their wisdom flow.
7. All lands and towns to learned men belong;
   How then can one remain unlearned till his dying day?
10. Learning is excellent imperishable wealth;
    All else is not real wealth.

41. Ignorance

3. Even the ignorant may appear very worthy,
   If they keep silent before the learned.
6. The ignorant are like useless, brackish soil;
   They exist and that is all.

42. Listening

1. The greatest wealth is that gained through the ear;
   That is indeed the best of all wealth.
2. When no food is given to the ear,
   Then let a little be given to the stomach.
4. Even though one be unlearned, let him listen to the wise;
   That will be to him a staff in weakness.

5. The words of the righteous are like a staff
To those who walk in slippery paths.

6. Listen to good words though they be few;
For even those few words will give high dignity.

10. What matters if men die or live,
If they only know what is sweet to the tongue
and not what is sweet to the ear?

43. Wisdom

1. Wisdom is a tool for guarding against ruin;
It is an inner fortress which even foes cannot destroy.

2. Wisdom keeps the mind from wandering where it will;
Guards it from evil and leads it to the good.

3. 'Tis wisdom for men to see the Real,
In whatsoe'er they hear from whomsoever heard.

5. 'Tis wisdom to win the friendship of the great;
To keep it without wax or wane is wisdom true.

8. 'Tis folly fearful ills not to fear;
'Tis the work of the wise to fear what should be feared.

10. They who have wisdom have all that is good;
Fools, though they have much, have nothing.

44. Getting Rid of Faults

1. The greatness of those kings who are free from pride, anger and lust,
Will be ever increasing.

3. Kings who shun disgrace, even if they commit a fault small as millet seed,
Will consider it as large as a palmyra tree.

6. What fault can there be in that king,
Who first checks his own and then sees others' faults.

9. Let not a king flatter himself at any time;
Let him not desire to do things that bring no good.

45. Gaining the Help of the Great

3. To cherish the great and regard them as his own kin,
Is the rarest gift of all among kings.
4. To live in friendship with those greater than himself,
Is chief among all the powers of a king.
7. Has anyone the power to ruin those kings,
Who rule over ministers who will rebuke them?
9. Without some capital, no gain is possible;
So, without the support of wise counsellors, there is no stability.

46. Not Associating with the Mean

2. As the quality of water changes with the nature of the soil;
So will a man's reason vary with the quality of his friends.
5. Purity of mind and purity of deed,
Both depend upon the purity of one's friends.
8. Though they are men of great goodness of mind,
The noble derive much from good society.
9. By goodness of heart heaven is gained;
Even that will be strengthened by good society.
10. There is no greater help than good society,
And no worse foe than bad society.

47. Acting with Fore-thought

1. Let a ruler consider carefully what it will cost,
What will be gained and what the final profit will be,
And then act.

6. Ruin may come from doing what should not be done;
It may also come from not doing what should be done.

7. Think first and then decide on your work;
To say, 'Let us think about it after deciding' is a mistake.

9. There are failures even when acting rightly,
When acting in ignorance of the qualities of various men.

48. Knowledge of Power

5. The axle-tree of a cart loaded only with peacock feathers,
Will break if it is greatly overloaded.

6. If those who have climbed the branch's utmost tip,
Go further, pressing on, they will come to the end of their life.

49. Knowing the Opportunity

1. In daylight the crow will overcome the owl;
Kings who would overcome their foes must choose a proper time.

3. Is anything impossible for a king,
Who having proper means chooses the proper time?

10. Be like the heron when 'tis time for patience;
And like its strike when fitting time occurs.

50. Choosing the Right Place

5. In deep water the crocodile will conquer;
If it leave the water other animals will destroy it.

6. The strong-wheeled lofty chariot will not ride upon the sea;
Nor will the sea-going vessel ride upon the land.

10. The jackal in muddy land, in which the feet sink deep,
Will kill the fearless elephant that gores armed men.

51. Testing and Choosing

1. Let a minister be chosen after the fourfold test:
By his attitude to virtue, wealth, pleasure, fear of death.

4. Consider the good qualities and faults of a man;
Weigh them carefully and judge which is greater.

5. A man's conduct is the touchstone
Both to his greatness and to his littleness.

9. Choose no one who is untested;
After choosing entrust him with fitting work.

10. Choosing an untested man or doubting one who has been tested,
Will cause unending trouble.

52. Employment after Selection

3. Let the choice of the king fall upon one who possesses
The four good qualities of loyalty, wisdom, clear decision and lack of greed.

10. The king should daily examine the work of his officers;
If they do not act crookedly the world will not go crooked.

53. Cherishing one's Relatives

7. The crow does not hide its prey, but calls for others to share it;
So wealth will be with those of a like disposition.

54. Forgetfulness

4. There is no fortress for the fearful;
So there is no good for the forgetful.

6. There is nothing to compare with unfailing thoughtfulness
Towards all at all times.

10. It is easy for a king to obtain what he wants,
If he keeps it ever before his mind.

55. Righteous Rule

3. The righteous sceptre of the king is the firm support
Of the scriptures and the dharma of the sages.

6. It is not the spear that gives victory to the king;
But the royal sceptre, if that is not unjust.

56. Unjust Rule

2. The request for gifts from a tyrant
Is like the demand from a robber with a spear, who says, 'Give up'.

7. As lack of rain is to the peoples of the world,
So is the ruler's lack of compassion to his people.

57. Not being Cruel

2. Rulers should raise the rod harshly, but bring it down gently,
Who wish their wealth to remain undiminished for long.

6. If the king's words are harsh and his looks cruel,
His abundant wealth will not last long, but will perish at once.

58. Graciousness

1. Since graciousness, that very beautiful maiden,
Is present with the king the world goes on.

3. What is the good of a song that the singer cannot sing,
Or of eyes that lack graciousness?
5. The jewel of the eye is graciousness;
If that is lacking it is merely a sore.
9. To show graciousness to those who vex him sore,
And patiently to bear with them is the chief trait in kings.
10. Those who desire to have charming graciousness
Will accept and swallow the poison they have seen poured out.

60. Energy

1. It is energy that makes a man wealthy;
Those without it, do not possess what they seem to have.
5. The lotus' stem is as long as the depth of water,
So men's height is just as great as their inner strength.
10. Strength of mind is inward wealth;
Those who lack it are merely human trees.

61. Without Indolence

1. The unfailing light of family dignity
Will flicker and fade when gloomy indolence prevails.
5. Procrastination, forgetfulness, sloth and sleep—
These four are the pleasure boats of those doomed to ruin.

62. Strenuous Effort

1. Never give in and say 'This is too hard';
Strenuous effort will bring success.
2. The world leaves those who leave unfinished tasks;
So take care not to leave a work unfinished.

6. Industry will produce wealth;
Idleness will drive to poverty.

7. The black-browed elder sister dwells with sloth;
The lotus-maiden dwells with the toil of the industrious.

9. Though by the gods impossible it be,
Yet strenuous effort will bring its own reward.

10. Who, undismayed, unswervingly, struggle on
Will see the back of Ancient Fate itself.

63. Not losing Heart in Adversity

1. When trouble comes just laugh;
There is no better way to meet and conquer it.

2. A very flood of troubles will pass away,
When they are thought out in a wise man's mind.

3. They who in trouble untroubled are
Will trouble trouble itself.

5. Even though troubles come one after another,
For the undaunted, trouble itself will be troubled.

9. Who in joy desires not joy,
In sorrow will not suffer sorrow.

THE BODY POLITIC

64. Ministers

1. He who is able to combine means, time, mode of action and action itself,
He is fit for a minister.

2. He who has fortitude, ability to protect subjects, sound learning and manliness,
With the above, is fit for a minister.

8. Even though a king is ignorant and does not accept advice,
It is the duty of the minister to give him sound advice.

65. Power of Speech

1. Power of speech is a great boon;
There is no other boon so good.

2. Both good and evil may come from speech;
So guard and cherish speech from any fault.

9. Those who are not skilled to speak a few faultless words,
Will desire to speak many words.

10. Those who cannot explain to others what they have learnt,
Are like a bunch of blossoming flowers without fragrance.

66. Purity of Action

1. The advantage of allies will give only wealth;
But goodness of action will give all desirable things.

10. To get wealth and security by guile
Is like one who pours water into a pot of unbaked clay.

67. Firmness of Action

1. Firmness in action is just one's firmness of mind;
All other things are different.

4. It is easy for anyone to talk;
It is hard to act according to one's speech.

6. Men get just what they plan and as they plan,
If the planners are steadfast in their mind.

7. Never look down on people for their size;
There are some like to a great chariot's axle-pin.

10. The world will not want those people,
Who though they possess all other powers, are lacking in firmness of action.

68. Conduct of Affairs

2. Sleep on those things that should be done slowly;
Sleep not on that which sleepless promptness needs.

70. Conduct before Kings

1. Those who serve fickle-minded kings
Should be like those who warm themselves before a fire,
Not too near and not too far away.

71. Understanding the King's Mind

2. Think of him as like to a god,
Who understands without doubt another's mind.

6. Just as the crystal shows the colour of what is near,
So the face shows what is uppermost in the mind.

74. The Country

1. That is real homeland in which are found
Prosperous farmers, virtuous people and men of unfailing wealth.

4. That is true homeland where is no famine,
No raging pestilence, no destructive foes.

8. These five are the jewels of a homeland—
Freedom from disease, wealth, good harvests; happiness, defence.

10. Even though it has all these,
The land is no good if there is no harmony between ruler and people.

76. The Acquisition of Wealth

5. Seek not the wealth that does not flow in kindness and love,
And touch it not.

7. The infant, kindliness, which is the child of love,
Is nurtured by its foster-mother, wealth.

79. Friendship or Allies

3. Like a good book's charm, the more it's read,
So is the friendship of the worthy the more it's cultivated.

6. True friendship is not merely that of the smiling face;
It is the friendship of the inner joy of the heart.

8. As hastes the hand to catch the slipping garment,
So hastes true friend to soothe another's grief.

9. Where is friendship's royal seat but in the changeless heart,
Where it will be support in every time of need?

80. Longstanding Friendship

1. What then is longstanding friendship?
It consists in not resenting anything done from friendship.

10. Even enemies will seek the friendship of those
Of noble character who maintain their friendship in spite of faults.

82. Evil Friendship

4. It is better to be alone than to be friends with those
Who, like untrained horses, throw their riders on the battlefield.

84. Folly

1. What is this thing called 'Folly'?
It is grasping at loss and throwing away the gainful.

3. Shamelessness, indifference, lovelessness, heedlessness—
These four are the traits of the fool.

4. There are no greater fools than those
Who have studied, understood and taught,
And do not themselves act accordingly.

10. The intrusion of a fool into the assembly of the wise
Is like placing one's dirty feet upon a couch.

85. Stupidity

1. The greatest poverty is poverty of knowledge.
The wise will not consider lack of other things as real poverty.

4. What is stupidity?
It is the pride which boasts 'We have wisdom'.

86. Hatred

2. Though others quarrel with you,
It is best that you do nothing ill from hatred.

4. If enmity, that ill of ills, is got rid of,
Then the joy of joys will result.

10. From illwill all kinds of ill arise;
From goodwill comes the wealth of goodness.

93. Abstinence from Strong Drink

2. Drink no alcoholic liquor; let only those drink
Who do not wish for the esteem of the good.

4. The maiden 'Shame' will turn her back on those,
Who indulge in the despised fault of drinking liquor.

9. Reasoning with a drunkard is like
Going under water with a torch to seek for a drowning man.

MISCELLANEOUS

96. Nobility of Birth

2. In three things men of noble birth never fail;
Virtue, truthfulness and a sense of shame.

3. The wise say that true nobility has four marks:
A smile, a gift, kind words and courtesy.

4. Though they may win great wealth,
Men of noble birth will never do anything degrading.

9. As the sprout shows the nature of the soil,
So the speech of the nobly-born shows their birth.

10. If you wish for good, wish for a sense of shame;
If you wish for nobility, be humble to all.

97. Self-Respect

2. Those who desire honour and fame
Do not do mean deeds, even if they may bring fame.

3. In prosperity, humility is necessary;
In great adversity, dignity is necessary.

4. When men fall from high position,
They are like the hairs that fall from the head.

5. If those who are as high as a hill do degrading deeds,
Even as small as a seed, they will be considered low.

9. As the Yak that has lost its tuft will die,
So men for honour's sake will even give up their life.

98. Greatness

1. Splendour is his who has courage to do the difficult;
Disgrace is his who turns away and says 'I can do without them.'

2. In birth all men are equal;
They differ in character by their deeds.

3. Though high in birth if men lack high qualities they are base;
Though low in birth if they follow high ideals they are great.

4. Greatness like a singlehearted wife,
Belongs to him who guards his goodness.
8. Greatness always humbles itself;
Meanness plumes and vaunts itself.
10. Greatness hides others' faults;
Meanness shouts them out.

99. Excellence

2. To the excellent good character is the real good;
All other good, whatever it be, is not real good.
3. Love, honour, beneficence, kindliness, truth—
On these five pillars excellence doth rest.
4. Spiritual discipline is the goodness of not killing;
Excellence consists in the goodness of not speaking ill of others.
5. The strength of the mighty is humility;
That is the weapon of the excellent to subdue their foes.
6. What is the touchstone for excellence?
It is to accept a defeat from those inferior.
7. Of what use is excellence,
If one cannot do kind deeds to those who do unkindness?
8. If one possesses the strength of excellence,
Poverty is no disgrace.
9. Who ne'er do change though ages change.
Shall be called 'Shore of the sea of excellence'.

100. Courtesy

2. Love and highborn dignity—
These two constitute the way of courtesy.
5. Contempt even in jest gives pain;
Those who know human nature will not show it even to an enemy.
7. Though boorish men may be as sharp as files,
They are just like wooden blocks.
9. Darkness broods over the world at noonday,
For those who cannot laugh.

10. The ample wealth of a churlish person,
Is like pure milk spoilt by a dirty pot.

101. Worthless Wealth

5. Those who neither give to others nor enjoy themselves,
Though they have heaped up crores, it is as nothing to them.
6. Great wealth is but an evil to one
Who does not enjoy it himself nor give to the needy.
8. The wealth of a miser who is disliked,
Is like the fruit-bearing of a bitter tree in the middle of a village.

102. Sense of Shame

1. To feel shame at evil deeds is real shame;
All else is like the blush of damsels fair.
5. The wise will call them 'the home of honour',
Who are ashamed of their own and others' guilt.
6. The great will not wish to win the wide world,
If they have to overstep the barriers of shame.
10. The actions of men of shameless minds
Are like those of wooden puppets, apeing life, and pulled by strings.

103. Welfare of the Family

3. God Himself will hasten to help the man
Who says 'I must uplift my family.'
6. To seek the good of one's family
Will be called noble manliness by all.
9. His body is a pot full of trouble,
Who seeks to shield his family from every ill.

104. Farming

1. Roam where one will, the world follows the plough;
Farming, though toilsome, is the best labour.

2. Ploughmen are the linchpins of society;
They support other toilers, all who do not plough.

3. Those who plough and eat do truly live;
All others just follow and praise them.

6. If ploughmen fold their hands and stand idle,
There is no food for those who wish it and no security for those who renounce.

8. Manuring is better than ploughing;
After weeding, watching is better than watering.

9. If a farmer sits quiet and goes not to his field,
It will sulk and take the huff like sulky wife.

10. The maiden earth will laugh to see
Men idling and saying, 'we have nothing'.

105. Poverty

5. Many other sufferings will come in the train
Of the painful suffering of poverty.

9. It is possible to sleep in the midst of a fire;
But in the midst of poverty not a wink of sleep is possible.

107. The dread of begging

2. If men must beg to live,
May the Creator also go wandering and perish.

5. Even though it be but gruel and pure water,
There is nothing sweeter than the food of toil.

108. Baseness

3. The base are like the gods;
They also do just as they wish.

5. The code of the base is only fear;
If not, to a slight extent, hope of gain.

10. What are the base for?
If any trouble comes they will haste to sell themselves.

SECTION III. LOVE

FURTIVE LOVE

109. Pain at the Sight of Beauty

5. Is the glance of this maiden death or a mere
glance or that of a frightened gazelle?
All these three are in her look.

9. Of what use are outward jewels to her
Who is adorned with modesty or the meekness
of the fawn?

110. Reading the Heart by Signs

1. Two are the looks of this damsel with dark eyes;
One look gives pain, the other pain-balm is.

3. She looked, and looking, drooped her head;
So she watered love's young shoot.

4. I look at her, she looketh on the ground;
I look away, she looks and shyly smiles.

10. When eye to eye doth speak with answering look,
What need is there for spoken words?

112. Praising her Beauty

4. Should lotus see, 'twould bend and droop its
head,
And say, 'We'll ne'er be like this jewelled
maiden's face'.

6. The stars e'en from their course do wander far,
Not knowing which is moon and which the
maiden's face.

113. Love's Excellence

2. The love between this maid and myself
Is like the bond of soul and body.

3. Begone, O image in the pupil of my eye,
There's no room for the fair-browed damsel that I love.

10. My lover in my heart e'er joyfully abides;
Though people say: 'He's gone and loves her not'.

114. Giving up Secrecy

1. They, who've enjoyed love's bliss and now apart repine,
Have nought left save the palm-tree stalk to ride.

6. But, thinking of my lass, my eyes refuse to sleep;
I'll plan to ride palmyra stalk in midnight hour.

MARRIED LOVE

116. The Pang of Separation

9. Love burneth when my love is far away;
Will fire so burn, or only at the touch?

120. Increasing Anguish of Lonliness

8. There are none in the world so hardhearted as the wives,
Who go on living without receiving any kind word from their loved one.

121. Weeping for the Absent One

4. Do I have a place in his heart?
He always has a place in my heart.

122. Telling her Dream State

5. As it was a joy to meet him in waking hours,
So it is a joy when I meet him in my dreams.

129. Impatience for Reunion

6. When seeing him, no faults I ever see;
   Not seeing him, nought but his faults I see.
9. Love is more delicate than a flower;
   So few attain its perfect bliss.

131. Bouderie

2. Bouderie in love is just like salt:
   Too much of it is like too much salt.

133. The Charm of Coyness

7. In lover's quarrels the loser always wins,
   When re-united this is surely seen.
10. In coyness is love's sweetness found;
   Its sweetness in the close embrace consists.

EXPLANATORY NOTES ON THE STANZAS

SECTION I. VIRTUE

Chapter 1. Praise of God

1. This couplet may be translated as follows:

As letters all have 'A' as First,
So to the world stands God, 'The First'.

The meaning of the rendering in the text is: As all letters can only be pronounced with the help of a vowel, usually the vowel A, so the world exists because of God. It is quite likely that the poet had both meanings in mind.

Prof. Chakravarti renders this stanza as follows:

'All the letters of the alphabet have the letter 'A' at the beginning. Similarly the world has as its beginning the first Lord, the All-knower.'

He says that the term '*Bhagavan*' means 'the Omniscient', and he identifies Him with the Lord Rishabha, the first Thirthankara, according to Jaina tradition. He also points out that the Tamil term '*ulagu*' for world, does not refer to the world of nature but to human society. So the stanza means that the Lord is the originator of the social and political forms of society, as Lord Rishabha is said to have taught the world the methods of agriculture. It is true that in the Kural itself the term '*ulagu*' usually refers to the world of human beings and often to 'wise men'.

With this stanza may be compared *Bhagavat Gita* 10: 33—*Aksharanam Akaro'smi*—'Of letters I am the letter A'. See also Tayumanavar, *Porul Vanakkam* 12.
அகரவுயிரெழுத்தனைத்துமாகி வேறுகி

'As the vowel A is in all letters and different from all'.

It is interesting to note that the word used for God

in this stanza is the Sanskrit word, *Bhagavan*—The adorable One—the word used of God by the bhakti sects. It implies personality.

2. The phrase 'the feet of God' or 'His sacred feet' is commonly used in Hindu devotional poetry to signify 'the grace of God.'

3. Some commentators see in the phrase 'who bides in the lotus' a reference to Arugan, the Jain deity, who is represented as standing on a lotus. It seems, however, to refer to the indwelling of God within the hearts of those who are devoted to him.

Prof. Chakravarti says that the stanza refers to the Divine lotus which was provided for Arhant by the Lord of the Devas, as the Jain Deity always walked on the Lotus.

Dr. Pope comments on this couplet, 'It is the foot-fall of God that makes His creation rejoice and put forth its flowers, as it rests on each "spirit's folded bloom".

4. This couplet contains the Buddhist and Jain idea of the desirelessness of God. He alone is free from all desires.

5. 'The twain dark deeds' refer to good and evil actions, the results of self-love; both deeds are born of ignorance. 'Rightful praise' in the Tamil is 'the praise that is connected with reality,' the truth about God, and the world.

6. Some commentators think that this stanza refers to Arugan, the Jaina Deity, and some refer it to Vishnu; for the title 'Victor over the senses five' is used of both. Prof. Chakravarti says that 'The Victorious Lord' is a common name for the Jaina Deity.

7. The phrase 'the peerless One' indicates the impossibility of expressing the nature of God by any symbol.

8. 'The ocean of this earthly life' refers to the sea of births and deaths into which the soul is placed from

1S.K. p: 184

time to time. The word used here for God is the Tamil word '*anthanar*', and means 'the gracious One'.

(Vide note on 3:10)

9. The word translated here 'the Lord, of eight-fold worth' literally means 'the one who has the eight qualities'. The commentator gives the following as the eight qualities of God: (1) Self-existence, (2) Pure essence, (3) Intuitive knowledge, (4) Omniscience, (5) Freedom from evil, (6) Graciousness, (7) Omnipotence, (8) Infinite bliss. Saivites claim that by this word the author refers to Siva, who is called the God of eight qualities. According to Jainism the eight qualities are: (1) Infinite knowledge, (2) Infinite vision, (3) Infinite energy, (4) Infinite joy, (5) Indescribability, (6) Beginninglessness, (7) Agelessness, (8) Deathlessness.

Manakkudavar renders the second line: 'is useless as a senseless doll.'

10. 'Clinging to the Lord's feet' signifies receiving the Divine grace.

Chapter 2. The Excellence of Rain

The Commentator, Parimelalagar, explains the inclusion of this chapter here as follows: 'Rain is an ancillary cause for the existence of men and for the development of virtue, wealth and bliss, which gives stability to the world, Vide Acts 14:17; also *Bhagavat Gita* 3:14.

Annad bhavanti bhutani; parjanyad anna sambhavaha;
Yagnad bhavanti parjanyo; yajnaha karma samudhbhavha.
From food creatures become; from rain is the production of food;
From sacrifice rain proceeds; sacrifice ariseth from action.

1. The word used for 'heavenly food' is a Tamilised form of the Sanskrit word *amrita*—ambrosia, the food of the gods.

2. The alliteration of this couplet is very fascinating. It reads in the Tamil:

Thuppārkku-thuppāya- thuppārkit-thuppārkkut
Thuppāya-thu-u malai.

5. This couplet illustrates the incurable optimism of the Indian farmer and the sudden change in his fortunes produced by plenteous rain after a season of drought.

7. Manakkudavar renders the second line: 'With lightning flash give not back again'.

10. Parimelalagar gives the following rendering for the second line: 'without heaven's rain there is no water flow'. Prof. Chakravarti renders it: 'Hence without rain it is impossible for man to discharge his duties according to the ordained ethical code.'

Chapter 3. The Greatness of the Ascetic

The Saint is the sanyāsi who has renounced all earthly ties. 'Nowhere is the eclecticism of Tiruvalluvar more conspicuous than in this chapter' says Dr. Pope.

3. 'Both states' refer to life in this world and release in the next.

4. Ellis renders this couplet:

> As the hook rules the elephant, so he
> in wisdom firm his sensual organs rules,
> Who hopes to flourish in the soil of heaven.

5. It is usually thought that this couplet refers to the curse that Gautama Rishi made upon Indra for violating the chastity of his wife.

Prof. Chakravarti denies this and says that it refers to the Jain tradition that anyone who completely conquers the five senses will have Indra come to him and worship him and sing the praises of the Lord.

6. The implicit thought here is 'the mean, even though they be ascetics can never do great things.' Greatness is not in mere asceticism, but in asceticism plus character.

Prof. Chakravarti says 'The person who exercises a restraint upon his senses will certainly command respect from the world.'

7. The thought contained in this couplet is the

mind can only know the world through the senses, so that he who has a clear understanding of them, of their powers and effects, has a perfect comprehension of the world of phenomena.

8. The 'hidden words' of the sages are their mantras, which may be either of blessing or of cursing.

9. A Jain could hardly have written of wrath in this way, which is quite foreign to his idea of saint-hood.

However Prof. Chakravarti says 'What is intended here is that the emotion of anger does not appear at all in the case of great ascetics who have climbed up the hill of Righteousness.'

10. The Tamil word *'anthanar'* is used for Brahmins, and the poet in this couplet cuts at the root of caste pride. The literal meaning of *anthanar* is 'those who possess gracious kindliness.' Prof. Chakravarti comments: 'The author by this definition certainly wants to exclude all those who claim social honour by mere birth or who by profession are engaged in the performance of Vedic sacrifices.'

Chapter 4. The Might of Virtue

Parimelalagar begins this chapter as follows: 'Because virtue (unlike wealth and bliss) results in the acquisition of the threefold bliss of the present life, of the next life and of final deliverance, the author declares its mighty power.'

The Tamil word here rendered 'Virtue' does not refer to virtue in general but to Dharma—that body of ethical principles which is the law of all life according to Indian philosophical teaching.

Prof. Chakravarti comments: 'This chapter deals with the essential nature of Dharma which is the agency for purifying the soul, which is one of the most valuable things in the world and which is capable of offering protection to our soul'.

[1]S.K: p: 192: [2]ibid p: 194

1. *Sirappu (சிறப்பு)* The Tamil word rendered 'eternal bliss' signifies 'the final release from births and deaths', i.e. *Moksha*. 'Temporal wealth' refers both to 'earthly wealth' and also to the passing joys' of the intermediate heaven *(swarga)*, as distinguished from final deliverance.

3. Prof. Chakravarti comments: 'Moral conduct implies right thought, right word and right action. Consistent co-operation among the three, Mind, Speech and Action, will constitute moral conduct. The house-holder is expected to devote all his resources of power and wealth for the benefit of mankind and for the promotion of good. But he should adopt such spending of his resources only according to his capacity.'

4. Prof. Chakravarti comments: 'In this respect the Jaina code of ethics is exactly identical with the Christian doctrine preached by Jesus in the Sermon on the Mount. Jesus also emphasises the importance of purity of thought as the central doctrine of morals.'

6. *Nāladiyār*—a Jain collection of ethical verses of about the seventh century—has a verse which bears very closely upon this couplet, which is translated by Dr. Pope as follows:

> Say not 'In after time we'll virtue learn; we're young',
> While wealth is yours, conceal it not; do virtuous deeds.
> When evil tempests rage, not ripened fruits alone,
> But unripe fruits' fair promise falls.

The 'undying help' signifies the help it will give in future births. Every deed carries forward its energy into another birth.

7. In the case of the bearer and the rider both, their present condition is determined by the deeds done in a former birth.

9. The commentaries refer the term 'virtue' in this stanza to the virtue of domestic life, *illaram*, which is dealt with in chapters 5 to 24.

Chapter 5. Home Life

A fresh section of the book commences here, treating particularly of Domestic Virtue or *Illaram,* The first chapter of this section is on the home life or domestic state, which is explained as 'the excellence of living in union with a wife'.

1. The three orders referred to are the orders outside the order of domestic life, namely, Brahmachāri, Vanaprasthan, Sanyāsi. These have to be supported by the householder (Grihasthan). The *Nāladiyār,* which was written about four centuries later, exalts the ascetic state over against the domestic state. (See also *Manu* 3:78).

2. Three other classes are given in this verse. The service to the dead refers to the performance of the last rites for them.

3. Dr. Pope points out that this is almost a translation of *Manu*: 3:72.

Pitris, the word used for ancestors is in Tamil *'Tenpulatthār'* or 'the southern dwellers', the ancient name for one's deceased ancestors. But Prof. Chakravarti denies this and considers that the word refers to 'elders on their death bed', whom the householder should nurse in their last moments.

4. The duty of hospitality, of sharing one's goods with passing guests, is one of the most important duties of the good Hindu.

6. In this couplet the poet distinctly declares the sufficiency and adequacy of home-life. If lived aright it is in no way inferior to the ascetic vocation.

7. The 'strivers' are those who perform austerities for special blessings.

Prof. Chakravarti comments: 'An ideal householder's life is considered to be even better than the life of a homeless ascetic as a means of spiritual development.'

8. Home-life, bearing its own sorrows and those of

others, is as full of endurance as a life of ascetic austerity.

9. The poet hints at the hypocrisy and evil lives of many pseudo-ascetics. V.V.S. renders the second line of this couplet, 'and a good name is its ornament'.

10. V.V.S. renders the second line of this couplet: 'will be looked upon as a god among men.'

Chapter 6. The Worth of the Home's helpmate

2. Prof. Chakravarti renders this: 'The glory of the household is in the hands of the wife. If she fails in this, all other glory in life is as if it did not exist'.

3. This couplet is rendered by Manakkudavar and V.V.S.:

> What is poverty, if the wife has worth?
> What is wealth, if she hath no worth?

5. Parimelalagar explains this by the statement: 'Even the gods will obey such a wife.'

7. There is a play on words here by the poet. The Tamil word for prison is sirai (சிறை) and that for chastity is nirai (நிறை). See also *Manu* 9:12.

8. This couplet is a little obscure. The literal rendering is: 'If the woman wins a husband etc.' Parimelalagar explains it to mean: 'If wives really reverence their husbands', i.e. if they attain to reverence for their husbands.

Prof. Chakravarti renders it: 'If a woman lives true to her husband, who has her as his wedded wife, then she is sure to gain the glory in the next world where the gods live in bliss.'

V.V.S. renders: 'Behold the woman who has begotten a worthy son.'

Beschi has 'If the wife really gains her husband by being his true spouse', which Dr. Pope also accepts.

Chapter 7. The Gift of Children

This chapter is one of the most charming in the whole book and shows the poet in his most homely mood.

1. Parimelalagar says that this couplet refers to sons alone,, and says: 'You can never say of daughters that they have won knowledge'. There is, however, no good reason why the meaning should be restricted in this way and from what the poet says in other couplets we can take it that it may refer to both sons and daughters.

2. The 'seven births' refer to birth into the world in seven different ways, viz. gods, men, quadrupeds, birds, reptiles, fishes, and things without motion.

3. V. V. S. translates the second line as: 'For they pass to him by their own acts all the merits that they acquire.'

7. The assembly is the 'assembly of the learned'. 'He' in the second line refers to the son. Prof. Chakravarti comments: 'Even the family property, which the son may inherit, will be nothing compared to the acquisition of foremost social status through education and character.'

8. Parimelalagar says that the poet uses the word 'hearing' because the mother is incapable of judging of her son's learning; But this seems to be mere pedantry and somewhat far-fetched. It is the way of all mothers to rejoice when others praise their children. The poet simply shows here, as elsewhere, his knowledge of human nature, which remains very much the same today.

10. Good sons are believed to be the result of special penances and austerities.

Chapter 8. Love

This is one of the finest chapters in the *Kural* and reveals the sterling character of the poet.

2. Parimelalagar refers to the story of Sibi Chakra-

varti who gave up his flesh for the sake of the dove, pursued by the hunter.

3. The commentator says that this refers to the fruit of actions in a previous birth. Prof. Chakravarti comments: 'Such a good fortune which a Jiva has is considered to be the result of his past goods based upon love and mercy towards all creatures.'

4. C. R. renders the last line as 'true wisdom' instead of friendship.

5. This couplet refers especially to a life of love for all in the domestic state. It may be rendered:

> They say the bliss of heaven the blessed have
> Is rooted in a loving life on earth.

6. Parimelalagar explains this by saying: 'Love is a help to get rid of evil'. Prof. Chakravarti renders the second line: 'It also helps a man to restrain evil'. He says that the attitude towards the evil-doers shown in this couplet is best illustrated by the famous verse of Jesus Christ addressed to the prostitute: "Neither do I condemn thee; Go, sin no more". Manakkudavar says that it is a help in the sense of 'doing evil for one we love.'

7. The sun's heat is supposed to scorch boneless insects.

8. There are two Tamil versions of this couplet. The generally accepted one is that, given in the text, but another reads வன்பாற்கண் 'on hard rock', instead of 'on barren sand'. Both give a vivid picture of futility.

9. 'Outward means' refers to means such as time, place, servants, wealth, etc., or as some interpret it 'the different members of the body'. Prof Chakravarti adopts the latter and renders this verse: 'Of what benefit is the body whose members are completely and harmoniously developed if, in the case of persons, the soul within is devoid of love.'

10. Prof. Chakravarti renders this couplet: 'The changeless abode of the soul is reached by the path of

love. Those that are devoid of love are just the skeleton covered with skin.'

Chapter 9. Caring for the Guest

By the word 'guest' here is meant 'the passing stranger.' Hospitality has always been regarded as one of the most important duties of the Indian householder. Guests include wayfarers, mendicants and ascetics.

Prof. Chakravarti says: 'The four kinds of gifts which the householder is expected to offer them are food, medicine, books and shelter'.

4. Lakshmi is the goddess of prosperity.

5. Making use of a hyperbole, the poet says that the very fields of a hospitable man will blossom into grain without any endeavour on his part.

6. The arrival of one guest after another does not worry such a householder.

7. The Tamil word vēlvi(வேள்வி), the equivalent of the Sanskrit *yajna*, is used for hospitality here, since it is regarded as one of the five great sacrifices. Says Prof. Chakravarti: The householder's *yajna* contemplates acquisition of self-purity by faithfully performing the duties of the householder for serving as a prop for the rest of society and especially for the homeless ascetics'.

8. The result of lack of hospitality is the loss of wealth.

10. The *anicham* flower is a fabled flower which is supposed to fade when one smells it. Prof. Chakravarti comments: 'This couplet emphasises the fact that mere offering of food etc. is not the main point in entertaining a guest, but your reception must be with a willing and a kind heart.'

Chapter 10. Kindly Speech

4. Prof. Chakravarti renders this: 'Those blessed with pleasant speech will maintain happy relations with all, In that case there will be no chance of indigence producing misery.'

Chapter 11. Gratitude

2. A timely help is of infinite value.

4. The millet seed and the palmyra nut are respectively the smallest and the largest of seeds.

5. See Ch. 9: 7.

8. See Vemana, the Telugu poet (5:514)

> Forget the faults of others;
> But Vema, ne'er on earth forget a benefit conferred.

10. This couplet is evidently quoted in *Puranānūru* 34.

Chapter 12. Impartiality

The title of this chapter is not easy to translate. Dr. Pope renders it 'Impartiality.' The word itself means 'the middle attitude'. The commentator defines it as 'acting impartially to foes, neighbours and friends'.

5. Parimelalagar says of this: 'Loss and gain come from actions in previous births, and realising this, the wise man is not influenced in his actions by thoughts of loss and gain.! His mind is not 'warped' by such considerations. He always acts justly, disregarding the consequences to himself.

9. The word used here for fairness is seppam (செப்பம்), 'rightness'.

The poet realises that the mind is the final cause of fairness in both speech and act.

Chapter 13. Self-Control

Self-control is defined as 'the guarding of mind, body and speech from evil ways'.

1. 'Darkest night' refers to hell as the place of darkness.

5. Learning and wealth often lead to pride. So for those who possess these, humility is of peculiar excellence.

Prof. Chakravarti renders this: 'Though self-control is excellent in all, it most befits the envied state of those that fortune smiles upon'.

9. The word rendered 'wound' signifies 'a wound that leaves a scar'.

Chapter 14. Right Conduct

Prof. Chakravarti gives the English rendering of the title of this chapter as 'The observance of prescribed rules and abstinence.' He says 'Dr. Pope in trying to consider this as a chapter dealing with social decorum entirely misunderstands its significance.' He states that the author shows how the householder is expected to maintain the five *vratas* or vows, which are prescribed for them. These vows are common to both the householder and to the ascetic, except that the householder has to observe them in a limited way. He interprets this chapter entirely in accordance with Jaina ethics, but he admits that the proper English rendering of the title is 'right conduct' and this is the rendering that we have chosen.

Parimelalagar defines it as 'decorous life according to the rules of caste and order'. V.V.S. renders it as 'purity of conduct'.

The dharma of India emphasises duty and obligation rather than rights, and each class of men has its respective duties and obligations. 'Right conduct' is the fulfilling of these duties.

Chapter 15. Not Coveting Another's Wife

The couplets in this chapter scathingly rebuke the man who desires his neighbour's wife. Says Prof. Chakravarti, 'The male member of the household is expected to maintain his personal purity and honour in the matter of sex love.'

Chapter 16. Forbearance

In this chapter Tiruvalluvar comes very close to the teaching of the Sermon on the Mount. Prof. Chakravarti points out that forbearance, or the patience

which suffers injuries, is the fruit of the dharma prescribed for a Jaina.

1. The picture of the earth bearing up its persecutors and giving them flowers and grain is a very suggestive one.

2. The word 'always' is meant, says Parimelalagar to emphasise the duty of forgiveness and forbearance, even when one can punish without fear of reprisal.

6. The Tamil word rendered 'revengeful' means resentful, that is those who are always anxious to punish faults.

7. The words rendered 'knowing their suffering' mean 'knowing and compassionating the sorrow that comes to them as a result of the ill that they do.' Prof. Chakravarti comments, 'The wise man is expected to attempt to reform the evildoer instead of punishing him'.

8. Compare with this the injunction of the Apostle Paul: 'be not overcome of evil, but overcome evil with good.' (Rom. 12:21).

10. Prof. Chakravarti comments: 'A householder showing patience and forgiveness is considered to do a much nobler act than an ascetic suffering the pains of hunger and thirst while practising *tapas*.'

Chapter 17. Freedom from Envy

3. Prof. Chakravarti comments: :'Since right conduct is one of the main factors constituting the path of salvation, it is considered to be spiritual wealth yielding happiness here and hereafter. The feeling of envy, since it is detrimental to this right conduct, should certainly be avoided.'

5. Says Prof. Chakravarti: 'In the case of an envious person he has an enemy within himself.'

7. Lakshmi is the goddess of prosperity, and her elder sister, Mūdevi, is the goddess of adversity.

9. Parimelalagar explains that in both cases these are the results of actions in former lives. Says Prof.

Chakravarti: 'Why a good man suffers pain and how an evil one is free from such misery cannot be satisfactorily answered unless we postulate the moral hypothesis that the success or failure of the present life in a man's case must be explained by the past karma of that individual.'

Chapter 18. Freedom from Covetousness

This chapter shows the necessity of not coveting the goods of another. It is translated by Prof. Chakravarti as 'Not to covet another's goods'.

5. Prof. Chakravarti comments on this couplet as follows: 'Intellectual development without character is of no value'.

Chapter 19. Freedom from Slander

This chapter heading may be rendered strictly as 'Not slandering'.

10. Says Prof. Chakravarti: 'It is this command to examine oneself that was pronounced by Jesus to the crowd that brought a sinner to him demanding his verdict.'

Chapter 20. Refraining from Useless Speech

Or as Prof. Chakravarti renders it: 'Not to utter useless words'.

Chapter 21. Dread of Evil Deeds

2. The thought of this couplet is as follows: 'Fire produces both good and evil; but evil causes only evil, and therefore must be dreaded more than fire.' There is a play on words here. The Tamil word for 'evil deeds' is *tīyavai* (தீயவை) and for 'fire' is *tīyinum* (தீயினும்).

Says Prof. Chakravarti: 'In the case of sin, it pursues the doer unfailingly and causes misery now and also in the future.'

9. This is rendered by Prof. Chakravarti: 'If a person seeks his own welfare, let him not think evil or do evil towards other living beings.'

Chapter 22, Doing Good to Others

The title of this chapter is "Oppuravarithal" (ஒப்புரவறிதல்) which means 'knowledge of one's duty to the world around.' Parimelalagar defines it as 'knowing the way of the world and acting accordingly.' Dr. Pope renders it 'the knowledge of what is befitting a man's position'. V.V.S. has 'complaisance' and another renders it 'benevolence'. Prof. Chakravarti translates it as 'knowledge of the nature of munificence.' He says, 'The author throughout maintains the principle that the householder lives more for society than for himself and his family'.

1. Here the word used in Tamil for 'kindness' is different from the word used in the title, namely *kadappādu* (கடப்பாடு) or "duty". The idea is that men should give as the rain-clouds give. Marcus Aurelius expressed the same idea, viz. 'We ought to do good to others as simply and naturally as a horse runs, or a bee makes honey, or a vine bears grapes.' Prof. Chakravarti comments: "The author emphasises the principle, 'doing duty is its own reward'."

2. The general idea of this couplet is that property should be acquired with a view to beneficence. Another rendering of the last line is: 'is meant for doing good to worthy souls'.

4. Prof. Chakravarti comments: 'The capacity to discriminate between good and evil and to adopt the former and avoid the latter is the essential characteristic of man as different from the lower animals.'

5. Such a man gives to all according to their need and, though constantly giving, his wealth never fails.

6. Says Prof. Chakravarti: 'Here we have a glimpse of ancient village life.'

7. The idea is that leaves, fruits, and every part of

the tree gives healing balm without fail. This reminds one of the trees 'whose leaves are for the healing of the nations' (Rev. 22:2).

10. Parimelalagar says: 'Ruin that comes from beneficence is not ruin to that man'. Prof. Chakravarti comments: 'The wealth lost is sure to give in return moral satisfaction'.

Chapter 23. Charity

The title of this chapter in Tamil is simply 'Giving'; that is alms or charity in the technical sense.

5. The might of asceticism is less that the might of charity among those in the domestic state.

9. The meaning is that the hoarding up of wealth for selfish ends leads to more suffering to oneself than even begging, because one must eat in solitary state and without sharing with others.

10. It is better to die than to have to live without being able to give to the needy.

Chapter 24. Fame

This chapter has 'praise' as its subject, the praise of fame that comes from doing good to others, while living in the domestic state.

Prof. Chakravarti says: 'This chapter refers to the fame or glory which a householder is able to achieve by strictly following all the principles of life'.

1. Prof. Chakravarti comments: 'The central virtue of a householder's life is magnanimous generosity.'

6. The comment of Prof. Chakravarti is: 'To be born as a man as differentiated from lower animals means the capacity to live in a higher spiritual environment where life achieves moral glory'.

Chapter 25. Kindliness (Graciousness)

With Ch. 24 the first section on Domestic Virtue ends. The author now goes on to speak of the qualities of the ascetic state, and he begins with the distinc-

tive virtue of kindliness or *ahimsa*, which is defined as 'love for all living things'. It is interesting that this kindly weaver-poet should put as the primary quality necessary for the ascetic the spirit of kindliness. The Tamil word used for kindliness is *arul* (அருள்) i.e. grace. This is the same word as is used for the 'grace of God'. This reminds one of the well-known English hymn.

For the love of God is broader than the measure of man's mind,
And the heart of the Eternal is most infinitely kind.

1. Any man can acquire worldly wealth, but only the noble can acquire the wealth of gracious kindliness.

2. Parimelalagar observes that consideration has to be given by careful observation, by logical study of the results of actions, and by the study of the sacred books. The word rendered 'help' refers to the 'help for obtaining heavenly bliss' or 'a good environment in the next birth'. The thought is: all religions alike insist upon kindliness; therefore obtain the virtue of kindliness by practising it in various ways.

7. Prof. Chakravarti comments: 'Those who are devoid of universal charity are sure to lose the other world, as men devoid of wealth lose this world.'

8. Those who lack kindliness are utterly destitute, they can never have any true prosperity. Parimelalagar observes that this stanza is intended to supplement the previous stanza, to show that riches cannot bring real joy even in this world.

10. The ascetic should use his power with kindliness. Ellis renders this couplet: 'Imagine thyself before those more powerful than thou art when about to treat harshly those weaker than thyself.' (quoted by Prof. Chakravarti).

Chapter 26. Abstinence from Flesh-eating

Abstinence from flesh-eating is one of the important principles of the ascetic. The commentator says that as

flesh-eating involves killing, it is opposed to kindliness and so will not be indulged in by the man who has that quality. It is probable that Tiruvalluvar would not confine this duty to ascetics only. Prof. Chakravarti says that this duty is emphasised by Jaina faith as a fundamental principle in order to carry out faithfully the tenets of *ahimsa*.

9. The Buddhists allowed anyone to eat flesh provided he did not kill, but in this couplet Tiruvalluvar condemns this attitude and also condemns the practice of Hindus in slaughtering animals for sacrifices.

Chapter 27. Austerities (Tapas)

Tapas is hard to translate in one English word. It means the deliberate courting of bodily suffering with a view to the purification of the soul and the winning of merit. This is one of the characteristics of the ascetic. His body must be disciplined so as to be inured to pain and privation.

Prof. Chakravarti renders the title as Penance and says: 'Penance means the religious practices adopted by an ascetic for the purpose of controlling both mind and body.'

1. In this couplet Tiruvalluvar emphasises the need of kindliness and *ahimsa*.

Chapter 28. Inconsistency

V.V.S. renders the title of this chapter as 'Imposture' which clearly brings out the meaning. 'Hypocrisy' is also a good rendering. Prof. Chakravarti comments: 'This refers to the behaviour of an ascetic who, after renouncing home and all, is still unable to control his mind from the desires of sense pleasures, which he is supposed to have relinquished.'

1. The five elements here refer to the five elements of which the body is composed—matter, water; fire, breath and air. These are silent witnesses of the man's hyprocrisy.

3. This couplet is a good example of the poet's pen-pictures and of his pointed irony. Real asceticism gives power, but a hypocritical asceticism has only the appearance of power. Prof. Chakravarti renders this: 'A person without strength of will to control his senses, assuming the sublime appearance of an ascetic, is as deceitful as letting an ox to graze in another's field, covering it with a tiger's skin to conceal its identity.'

6. Renunciation must begin within or it is of no value.

9. We must not judge by appearances but by deeds.

10. The Tamil word for 'wise' really means 'the excellent'. Dr. Pope points out that it corresponds to Aristotle's *phronimos*—the prudent man.

Chapter 29. Freedom from Fraud

Says Prof. Chakravarti: 'This is the essence of the *pancha vrata,* the five vows. It is common to both the householder and to the ascetic.'

2. It is interesting to note the similarity of this couplet to the teaching of Jesus in the Sermon on the Mount (See Matt. 5: 21-26).

3. The Tamil word used for 'riches' means 'that which increases', and so the contrast of ruin is emphasised by the irony.

Chapter 30. Truthfulness

The ascetic must have the quality of truthfulness if he is to be a true ascetic. 'The two chief causes of lying are lust and covetousness, both of which the ascetic has renounced' says Parimelalagar.

2. Parimelalagar says with regard to this rather strange couplet: 'If the result of lying is to save a life from evil or death then the conditions of this stanza are fulfilled.' The meaning of 'faultless good' is 'virtue'. Dr. Pope says that St. Paul bases truth-speaking upon the fact that men are members of one another, while

Tiruvalluvar bases it on the necessity of maintaining virtue. It is possible that in this stanza the poet meant simply that falsehood cannot produce faultless good and so must never be indulged in. The commentator lived in a later age when casuistry had found means of evading the hard and simple duties.

Prof. Chakravarti argues that if by speaking a lie a man can save the life of an animal or another person, then according to this stanza the lie is better than the truth. But as we have pointed out it is questionable if the poet intended to give this meaning.

3. Dr. Pope says of this: 'Lie not in regard to that of which the mind is conscious.'

5. Says Beschi: 'It is easier to afflict the body and to give alms than to guard oneself from every falsehood.'

8. By 'outward purity' is meant 'bodily purity'.

9. Beschi renders this: 'Non omnis splendor proprius est sapientis splendor; proprius ejus splendor est in oris integritate splendor.'

M. Ariel says: 'C'est la lumiere (de'une bouche) qui ne ment pas'.

10. Dr. Pope renders this couplet:

> 'Of all good things we've scanned with studious care;
> There's nought that can with truthfulness compare.

Chapter 31. Refraining from Anger

The control of anger is one of the distinctive Indian virtues, and the sage and ascetic must be especially careful in this matter, because of the power of their anger. (See also *Kural* 2:9).

1. It is most important to restrain one's anger on such occasions when it can make itself felt. Prof. Chakravarti says: 'Anger shown towards a weak man who is incapable of defending himself is likely to do injury to him. It is in such a situation that one is expected to restrain his anger.'

3. Says Prof. Chakravarti: 'The emotion of anger is

destructive of all spiritual values. It clouds the consciousness. The person is not able to discriminate between what is true and what is erroneous or what is good and what is evil.'

4. Ascetics have no outward foes, but uncontrolled anger will be their inner foe.

6. Wrath is pictured as a burning brand flung into the ship of friendship, sailing over the sea of life. Not only does it destroy the man himself, but also those friends who could help him.

Prof. Chakravarti says: 'Raft refers to the method of escaping from the misery of *samsāra*. Such a raft is the *Moksha mārga* or the path to salvation revealed by the Lord.'

10. Prof. Chakravarti comments: 'An ascetic who cannot resist the emotion of anger is spiritually dead'.

Chapter 32. Refraining from Injury

Ahimsa, or refraining from causing pain to any living creature, is another distinctive quality emphasised by Indian ethics. During recent years Mahatma Gandhi has done much to give to this ideal a modern setting and to set it forth as one of the most important things in the new India.

1. By 'supreme wealth' is meant the wealth of the eight *siddhis*—the magic working powers to which ascetics attain. Prof. Chakravarti says that this injunction applies both to the householder and to the ascetic. In the case of the householder the wealth would mean ordinary riches and not the magic powers, that the ascetics possess.

The word 'pure' refers to those who are purified from lust, anger and ignorance.

4. This couplet reminds us of the injunction of St. Paul. 'If thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good'. (Rom. 12:20, 21).

Dr. Pope quotes here the saying of Buddha: 'Enmity never comes to an end through enmity here below; it comes to end through non-enmity.'

Chapter 33. Not taking Life

As Prof. Chakravarti says, 'This chapter deals with the most important of all virtues, *ahimsā*'. It inculcates respect for all living things, and forbids the sacrifice of any such.

7. Prof. Chakravarti comments: 'This is an emphasis on the noble principle that it is far better to suffer pain than to inflict suffering on others.'

Chapter 34. Impermanence

The impermanence of material things is one of the fundamental convictions of Indian philosophy. The commentator says that it is only through the knowledge of the impermanence of earthly things that the soul can rid itself of the bond of earth and attain to freedom. Says Prof. Chakravarti: 'If a person imagines that he can have the enjoyment of permanent happiness by identifying himself with external things, which he calls his own property, it is a hallucination.'

8. Some translate this: 'The bird forsakes its nest or cage etc'. Parimelalagar discusses the rendering "nest" for *kudambai* (குடம்பை) instead of "shell" as follows:

'Now there are those who would explain *kudambai* as 'nest'. But as its origin is not contemporaneous with that of the bird, and as the bird goes into it again after leaving it, the reader will see that it cannot symbolise the body.'

It is related that there was a dispute between Parimelalagar and Nachinārkkiniyār as to whether the meaning here should be 'cage' or 'egg'. During the the course of the quarrel Nachinārkkiniyār asked what difference it could make to the meaning of the couplet. Parimelalagar replied that if the bird comes out

of the egg it could never get back, but the cage was always there.

9. Prof. Chakravarti says: 'This comparison is intended to emphasise permanency of the soul.'

10. Prof. Chakravarti comments: 'This refers to the soul in *samsāra,* which is subjected to birth and death, and hence which has no body of its own as a permanent habitation.'

Chapter 35. Renunciation

The preceding chapters are preparatory to this, and show the conditions under which true renunciation is possible. This includes the renunciation of both external and internal bonds.

1. V.V.S. renders this: 'Whatsoever thing a man hath renounced, from the grief arising from that thing hath he liberated himself.'

6. This couplet explains the ultimate renunciation of *ahankāra* and *mammathā,* i.e. self-centredness and selfishness. Prof. Chakravarti comments: 'Only when that relation is completely cut off there will be the possibility of reaching *Mōksha.*'

10. The alliteration of this verse is very telling: In the Tamil it runs:

> Pattruka pattrattān pattrinai; appattrai
> pattruka pattru vidarku:

Beschi quotes Augustine on this: 'Crescente caritate decrescit cupiditas.' i.e. when love increases, greed decreases.

Prof. Chakravarti renders this: 'Cling to him who destroyed all bonds of *karma.* That grasp of him you cling to in order to free yourself from the bonds of *samsāra.*'

Chapter 36. Knowing the Truth

Knowledge of the truth follows upon complete renunciation. Evil is due to mental confusion. Prof.

Chakravarti defines the title as 'Knowledge of life here, and knowledge of the ultimate goal or *mōksha*'.

2. 'Darkness' refers to the darkness that belongs to the round of birth and death. 'Bliss' refers to the joy of complete release, *mōksha* or salvation. The 'vision pure' is the vision of God, God-realisation. Says Prof. Chakravarti: 'The three jewels or *Ratna traya,* viz. *samyak darsana, samyak gnāna, samyak charitra*—right vision, right knowledge, right conduct, these three constitute *mōksha mārga,* the path to salvation.'

3. 'Doubt' refers to confusion of mind resulting from sensory knowledge. Those who have realised the truth are already near to the attainment of *mōksha,* salvation.

4. To see God in all things and to realise Him in everything is the supreme wisdom.

8. The folly or ignorance that leads to rebirth is the *avidyā* which looks upon the material world as real.

9. V.V.S. renders this: 'Behold the man who understandeth the means of his salvation and laboureth to conquer all attachments; the ills that he is yet to suffer depart from him'.

The 'Real Refuge' is God, who upholds all things. The original makes it clear that the soul should live and walk in utter freedom from all other attachments.

10. Says Prof. Chakravarti: 'Desire, anger and delusion—when these three are completely destroyed without a trace, then the pain of *samsāra* is no more.'

Chapter 37. Rooting out Desire

This chapter suggests that the poet had close acquaintance with Buddhist lore.

Prof. Chakravarti says: 'In the case of a perfected soul, or *Jivanmukti,* his further activity is purely unconnected with any kind of desire and it is of the type that is called, 'desireless activity' or *nishkārma karma.*

V.V.S. renders this couplet: 'If thou must long for anything, long for freedom from reincarnation; and that freedom shall come to thee if thou long to conquer longing'.

Prof. Chakravarti says: 'Uprooting desire must be considered the necessary condition of achieving that birthless state of existence'.

3. In both this world and the next desirelessness is the supreme good.

4. The word 'purity' refers to heaven and the commentator explains that because heaven is free from ignorance and other ills, it is described by this word 'purity'.

Prof. Chakravarti comments: 'The state of pure self is the state of desirelessness, i.e. complete liberation from karmic impurities.'

5. As the others are not free from desire they cannot be said to be wholly free. Prof. Chakravarti comments: 'Even complete renunciation of one's home, relations and wealth would serve no purpose if desire is not renounced'.

Chapter 38. Ancient Fate

The last chapter ended the section on Ascetic Virtue. The next chapter begins a new section on the Dharma of property and rule. In between is placed this chapter on Fate or Destiny, which determines a man's career in the next world.

Beschi calls this chapter 'the irrefragibility of the divine decrees'.

The Tamil word *ūl* (ஊழ்) means 'the ancient Thing', and denotes the latent force of old deeds, which determine the conditions in this and the next life.

4. Pandit Vadivelu Chettiar renders this: 'There are through Fate two different natures in the world; hence the difference observable in men in their acquisition of wealth and in their attainment of knowledge;

the deeds of a previous birth determine the characteristics of this birth.'

Dr. S. Radhakrishnan in his *Hindu View of Life* has given a different connotation to Karma. He says: 'It supplies man with the material in the form of the past, but allows him the freedom to use the material in the light of his knowledge.'

5. This couplet deals with the acquisition of wealth and the tricks of karma in upsetting things. The words 'through Fate' are not found in the original but are supplied from the chapter heading in accordance with Indian convention.

Prof. Chakravarti comments: 'In the matter of acquiring prosperity all good means may end in frustration, whereas all bad means may prove successful. Such is the play of Destiny'

10. Compare *Kural* 62:10, in which 'Old Karma' is said to give way before strenuous perseverance. This would bear out the idea of Dr. Radhakrishnan. One is also reminded of Shakespeare:

> There's a destiny that shapes our ends,
> Rough-hew them how we will.

Ellis renders this couplet: 'What is more powerful than the destined effects of former works? It anticipates even thy thoughts, while considering how to avoid it.'

SECTION II PROPERTY

Chapter 39 begins a new section, which deals with the duties connected with property, wealth, authority and rule. This is called *Artha* in Sanskrit, and the *Artha Sāstra* of Chānakya is the standard Sanskrit work on this subject. Chānakya, Kautilya or Vishnugupta, as he is variously called, the Brahmin minister of Chandragupta in the third century B.C., is regarded as the author of this work on Polity. This book, and the sections in the *Mahābhārata* on the *Dharma Sās-*

tra are the original authorities for political theory in India. As we have already mentioned in the Introduction, this section of the *Kural* shows clearly the author's knowledge of the *Artha Sāstra*. We shall set forth the similarities in the notes on the different couplets.

Prof. Chakravarti points out that while there is fundamental disagreement between the principles of *Varnāshrama Dharma* as presented in the Sanskrit works and the author's treatment of the dharma of the householder and the ascetic, there is a surprising agreement in the principles of State policy, as laid down in this second section. He thinks that this may be due to the fact that the South Indian kings, Pāndya, Chola and Sera, were followers of the Jaina religion and champions of *Ahimsa Dharma*.

Sri C. Rajagopalachariar says of these seventy chapters (39-108): "These seventy chapters lay down with characteristic terseness the principles that should govern the conduct of wise and good men in the affairs of the world".

This section on Property is divided into three parts: namely, Kingship, Chs. 39-63; Elements of a State, Chs. 64-95; Appendix, Chs. 96-108. While the first two parts are mainly concerned with the subjects indicated in the titles, there is a great deal in them of general application.

The seven Elements of the State are given in the same order as in the *Artha Sāstra*. The king (chs. 39-63); ministers (chs. 64-73); territory (ch. 74); forts (ch. 75); the treasury (ch. 76); the army (chs. 77, 78); allies (chs. 79-83). Then follow twelve chapters concerning the principles of rule and behaviour in special cases, many of which are as important for the subjects as for the king and his ministers. The Appendix has reference to general morality in the whole body politic and in the right use of wealth.

Chapter 39. Kingly Greatness

1. C. R. renders these six essentials of a prosperous state as 'an adequate army, an industrious people, ample food resources, wise and alert ministers of state, alliance with foreign powers and dependable fortifications'. This is a free translation of a terse couplet and is justified if we think of the state and not of its ruler only.

2. The characteristics enumerated in this couplet are appropriate not only to a king but to any person who has a position of leadership.

4. Dharma is the body of ethical truth which has been revealed in the *Sāstras,* the code of conduct fitting to each man in his special position. The Tamil word for Dharma is *Aram* ('அறம்') which is used throughout the book, thus showing that the Tamils had their own code of ethics before the Aryans came to the south with their distinctive culture. This couplet sums up the qualities set forth in stanzas 2 and 3.

6. During the first World War, one of the Sikh soldiers, who was in England with his regiment and who had an opportunity at the time of the King's inspection of his regiment to talk to the King about his troubles, remarked 'He is a good listener'. This is the highest praise that an Indian can give to his sovereign. The Hindu sovereigns always regarded an open audience to all who wished to come and see them as part of their royal duty. The Maharaja of Travancore set aside an hour every morning when any person of whatever position could present to him a petition and state his grievances. The Moslem sovereigns of India also followed the same practice. The whole of this chapter is reminiscent of *Manu Smriti,* ch. 7.

8. C. R. renders this couplet: 'It is only if the king acts according to the law and protects his people, that he will be regarded truly as the Lord's deputy.' Parimelalagar gives this meaning to it: 'Though he was born as a man, by his deeds he is considered as a

god to men.' The *Artha Sāstra* regards the king as divine and as wielding divine power.

9. C. R. renders this: 'The world will rest under the umbrella of the king who has the quality of listening to the bitter advice of his ministers.'

The second line refers to the acceptance of the minister's advice even when it is unpleasant to him. The umbrella has always been a royal insignia in India.

Chapter 40. Learning

This chapter and the next on 'Ignorance' show how in the early days in the Tamil land learning was greatly valued and how necessary the poet considered it to be for all the people of a progressive state.

This chapter is applicable to all men and not only to the king. All the words used in connection with learning are pure Tamil words. *Kalvi (கல்வி)* is study, *kēlvi (கேள்வி)* is oral instruction, and *arivu (அறிவு)* is knowledge or wisdom which comes from study and oral instruction.

5. This is a difficult couplet. V. V. S. renders: 'Though thou hast to humble thyself before the teacher, even as a beggar before a man of wealth, thou yet acquirest learning: it is those that refuse to learn that are the lowest among men'. Reverence for the *guru* or teacher is a cardinal trait of Indian life, however high the position of the pupil may be.

6. This couplet emphasises the responsibility of those who are educated to pass on to others the knowledge they have gained. In the dry and sandy nullahs or river beds of South India, where water flows perhaps for only a few days in the year, a little digging will always find water below the sand. Villagers often dig small holes in the sand of such water-courses and draw their supplies of water from this source. The deeper they dig, the more constant is the flow of water and the purer its quality.

7. This couplet suggests that in the days of the poet, the Tamils were great travellers, as we know to-day from the monuments which they have left in far Eastern lands.

This couplet reminds one of the ballad of Kapilār in the *Puranānūru*. Kapilār in tradition is said to be the foster-brother of Tiruvalluvar.

It runs as follows:

> To us all towns are one, all men are kin;
> Life's good comes not from other's gift, nor ill;
> Man's pains and pain's relief are from within.

10. The thought of this couplet is that learning is of more value than riches.

Chapter 41. Ignorance

Prof. Chakravarti renders this title as 'Illiteracy'; but that seems to be too technical a word for Tiruvalluvar. The Tamil word means simply 'Not learning'.

The poet shows the uselessness of those who do not learn. They are not only poor in themselves, but they do not produce anything of value to the community.

3. Dr. Pope paraphrases the second line as: 'If they only could gain the grace of modest self-effacement.'

6. Brackish soil occurs in many parts of India and such lands are usually quite unfit for cultivation. Modern agricultural methods however, have been able to drain such lands and make them fit for cultivation. Dr. Pope renders the second line as: 'They have the measurement of living beings'.

Chapter 42. Listening

Prof. Chakravarti renders the title as 'Learning through instruction.' The usual method of instruction in ancient India was oral instruction from a *guru* or preceptor. The commentator describes this as 'Listening to the learned as they discourse on the *Sāstras*.'

10. Prof. Chakravarti comments: 'What ought to be

appreciated through hearing is of two kinds, beauty of language and value of the things expressed through language.'

The word used here for 'men' is not the usual word but one indicative of contempt.

Chapter 43. Wisdom

This chapter deals with the wisdom that comes through oral instruction and study. The title may be rendered 'The possession of knowledge.'

2. It is a common Indian simile to compare the undisciplined mind to a restless monkey leaping from tree to tree.

3. This couplet gives an indication of the breadth and tolerance of the poet's mind.

8. Dr. Pope renders this:

> 'Folly meets fearful ills with fearless heart;
> To fear when cause of fear exists is wisdom's part.'

Fearful ills includes anything which causes evil.

10. Prof. Chakravarti comments: 'Without reason, if a person is lucky enough to inherit property and wealth, the whole of it will disappear because of the lack of guidance available from reason.'

Chapter 44. Getting Rid of Faults

Prof. Chakravarti renders the title as 'Preventing the occurrence of faults'. V.V.S. translates it as 'Eschewing of faults.'

Three great faults of those in high positions are mentioned: namely, greed, improper pride and sensual pleasures. The poet states that these faults in the leaders will produce trouble in the state, and are a deadly enemy of good government.

3. The millet seed is one of the smallest of Indian seeds, while the palmyra seed is one of the largest.

4. Prof. Chakravarti comments: 'Wise counsel from

his able ministers is considered to be the greatest strength that a king can have'.

6. Parimelalagar comments: 'If the king, without first correcting his own faults, corrects those of others, he himself commits a fault thereby.'

Chapter 45. Gaining the help of the Great

The commentator explains this as: 'The king who wishes to rule well and wisely will obtain the help of learned and noble men as ministers and spiritual guides'.

3. The idea of this couplet is abundantly illustrated by the experience of rulers in all countries.

9. Dr. Pope renders the last line: 'Who lack support of friends, know no stability.'

Chapter 46. Not Associating with the Mean

While this chapter has primary reference to rulers, its wider application to all is clear. The Tamil word rendered as 'friends' really means 'company' or 'acquaintances,' and not friends of a more intimate kind.

Says Prof. Chakravarti: 'The mean, whose association is condemned, are the persons who do not accept the good as good, and evil as evil, who maintain that there is no distinction between good and evil.'

2. V.V.S. translates: 'Water altereth and taketh the character of the soil through which it floweth; even so the mind taketh the colour of the company with which it consorteth.'

This illustration is very vivid for those who have seen the rivers in time of flood.

Chapter 48. Knowledge of Power

Says the commentator: 'This refers to the careful survey of the four kinds of power, namely, the power of his own action, of his own strength, of the strength

of the enemy and of the strength of the allies, both his own and the enemy's'. The first couplet of this chapter enumerates these four.

5. This is a happy way of putting the well-known proverb: 'Tis the last straw that breaks the camel's back.'

6. By over-eagerness, combined with ignorance of his resources, the king comes to grief.

Prof. Chakravarti illustrates this couplet from the examples of Napoleon and Hitler, both of whom met their downfall in Russia.

Chapter 49. Knowing the Opportunity
Chapter 50. Knowing the Right Place

These chapters are concerned with action against the enemy and emphasise the necessity of the right choice of time and place if victory is to be gained.

The similes employed are very apt, and show the poet's keen observation of men and creatures. The crow was evidently as common in his day as it is today in India.

Chapter 51. Testing and Choosing

The selection of ministers and the reposing of confidence in those selected is one of the most important aspects of rule. A ruler's ability is more tested in this than in anything else.

1. This stanza is certainly reminiscent of the *Artha Sāstra,* in which these four tests of loyalty, or *upādis,* as they are called in Sanskrit, are given in a similar order. The first test consists in an endeavour to shake the loyalty of the aspirant to his sovereign by suggesting that the sovereign is not ruling according to dharma and should therefore be deposed. The second test consists in suggesting that another sovereign will reward his servants more generously and therefore the present ruler should be deposed. The third test is that

of endeavouring to entangle him in the charms of fair ladies. The fourth test takes the form of an insidious suggestion that the ruler is about to order his death and that he should strike first.

All the other stanzas in this chapter are closely connected with chapter 4 of the *Artha Sāstra,* referring to the various objections raised in the choice of ministers. Dr. Krishnaswamy Aiyengar writes: 'To any dispassionate reader the similarity of idea is quite clear, detail for detail, so that there is no reasonable doubt left that the author of the *Kural* had full knowledge of the *Artha Sāstra* and adopted several of its conclusions. It is to the credit of Tamil scholarship of an older age that this similarity had already been pointed out by a commentator who preceded Parimelalagar in this work'.

1. Prof. Chakravarti quotes the chapter from *Artha Sāstra* which enumerates in detail these tests in similar form and in the same order as Tiruvalluvar.

Chapter 52. Employment after Selection

This chapter deals with the employment of those selected as ministers.

3. 'Clear decision' means clearness of mind and purpose; 'lack of greed' means lack of any desire to profit by his position.

10. Prof. Chakravarti puts the last sentence in the positive: 'If the officers do the right, the world as a whole will go right.'

Chapter 53. Cherishing one's Relatives

This is regarded as a very important duty in India, especially when one attains a position of wealth and influence, and so helps to explain the prevalence of nepotism which is often found among officials.

Chapter 54. Forgetfulness

The literal translation of the Tamil title is 'Unforgetfulness'. Dr. Pope describes it as 'the absence of that giddiness or thoughtlessness, which characterises the state of mind of worldly people.' The commentator explains it: 'Never to forget the duty of guarding oneself and the necessity of keeping off enemies, especially in times of peace and prosperity.'

10. Dr. Pope renders this couplet:

'Tis easy what thou hast in mind to gain,
If what thou hast in mind thy mind retain.

Prof. Chakravarti comments: 'Concentration of thought and the will to conquer are the main factors leading to success.'

Chapter 55. Righteous Rule

3. Prof. Chakravarti renders: 'The upright sceptre of the king forms the basis of the scriptures revealed by the learned sages and the principles of virtue enjoined therein.'

6. Ellis renders: 'It is not the lance which giveth victory to a king, but his sceptre (the symbol of justice) if it never deviates from right.'

Chapter 56. Unjust Rule

The title of this chapter in Tamil is literally 'The crooked sceptre.'

Chapter 58. Graciousness

This chapter naturally follows the previous chapter against harshness, and sets forth the positive quality of graciousness. The literal meaning of the Tamil word is 'the running of the eyes', and it refers to the gracious glance of the ruler upon those who come to him with petitions.

While this and the next chapter have especial reference to the actions of the ruler, they have also a much wider application to all men in responsible positions.

Prof. Chakravarti says that this chapter emphasises 'kindly patience to listen to the counsel of his ministers and friends and benign forgiveness towards a person who commits a fault.'

1. The quality of graciousness is a natural quality in a true king. The poet pictures it as a beautiful maiden.

5. Dr. Pope renders this couplet:

> Benignity is eyes' adorning grace;
> Without it eyes are wounds disfiguring face.

The Tamil word for sore alliterates with that for eye, viz. *pun* and *kan*.

Chapter 60. Energy

Prof. Chakravarti renders this title as 'Determination to act.'

This and the following chapters show the strong and manly soul of the poet-weaver of Mayilapur, a man born and brought up in a low estate, but able to reach to a height of nobility by the manliness of his character and the sanity of his outlook.

1. Dr. Pope renders:

> 'Tis energy gives men o'er that they own a true control;
> They nothing own who own not energy of soul.

This stanza reminds one of Jesus' 'Parable of the Talents' and of the man who hid his talent in the earth. 'For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away.' (Matt. 25:29).

5. The lotus in the tank always floats on the surface, and its stalk adjusts itself to the depth of the water. This is another of the poet's delightful pen-pictures.

Dr. Pope quotes Robinson's translation:

> The water's depth's the lily's length;
> The height of man's his mental strength.

10. Prof. Chakravarti comments: 'If a person is lacking in strength of mind he is no better than a tree which merely grows but achieves nothing.'

Chapter 61. Without Indolence

The commentator explains the title as 'the absence of sloth in regard to the doing of those things intended.'

1. The Tamil word here rendered as 'gloomy' means 'darkness' or 'stain.' The commentator says that it refers to the *tamasa* quality, which is said to be dark. The word for 'dignity' refers to the 'dignity of noble birth.'

5. The compound Tamil word *kāmakkalan* (காமக் கலன்) rendered in this translation as 'pleasure boats', may mean either 'delightful ship' or 'delightful ornament'. Some commentators adopt one meaning and some the other. Beschi has the translation 'ornament.'

V.V.S. translates the second line: 'Are the cosy pleasure-boats that are fated to perish.' Here again there is a difference of interpretation as regards the word *kedunirār* (கெடுநீரார்) which may mean either 'pertaining to the waters of destruction', or 'whose fate is destruction.' Our rendering adopts the second of these.

Chapter 62. Strenuous Effort

This is a chapter full of the most sturdy common sense. The title is explained by the commentator as signifying 'Continually exerting oneself'.

1. Vadivelu Chettiar renders this couplet: 'Yield not to the feebleness which says, 'This is too difficult to be done,'; labour will give the greatness of mind which is necessary to do it.'

Dr. Pope renders the second line: 'For strenuous effort gives prevailing power'.

7. The 'blackbrowed elder sister is Mūdevi, the goddess of misfortune; the lotus-maiden is *Lakshmi* or *Padmā*, said to have been born in a lotus, the goddess of prosperity, and regarded as the younger sister of *Mūdevi*.

9. Dr. Pope renders:

> 'Though Fate divine should make your labour vain;
> Effort its labour's sure reward will gain.'

The idea in this is that even though the force of Karma is all working against one, persistent effort will surely overcome this opposition.

10. This verse should be compared with *Kural* 38:10 in which the poet emphasises the irresistible force of Karma. Even Karma has to give way before steady and persistent exertion. The story of Satyavān and Sāvitri is a good example of this. The persistence of Sāvitri conquered even Fate.

One may also rightly think of the Five-Years' Plan for the economic progress of India and the way this plan has made good in spite of many adverse circumstances.

Chapter 63. Not Losing Heart in Adversity

The commentator explains the title as signifying 'Refusal to be discouraged in the face of obstacles due to gods, bodily pain or lack of means'. Drew renders, 'Against losing energy in difficulty.'

1. This has quite a modern ring and reminds one of the favourite song of the British soldier:

> Pack up your troubles in your old kit-bag,
> And smile, smile; smile:

2. Dr. Pope explains: 'Troubles are imaginary: try to grasp them in thought, and they vanish.'

3. The Tamil of this couplet is interesting and shows the multiplication of similar sounds. It runs:

Idumbaik-kidumbai paduppar, idumbaik-
Kidumbai pada-āthavar:

The second line gives an example of what is called *uyiralapedai* (உயிரளபெடை) or vowel elongation for the sake of metre, a common device in Tamil poetry.

5. V.V.S. renders this: 'Behold the man whose heart sinketh not even at a whole host of troubles arrayed against him; the obstacles in his path have themselves met with an obstacle'.

9. Dr. Pope renders this couplet:

Mid joys he yields not heart to joy's control,
Mid sorrows, sorrow cannot touch his soul:

The thought behind this couplet is that of the supreme value of detachment of mind, which accepts joy or grief without emotion as they come.

Chapter 64. Ministers

A new sub-section is commenced with this chapter entitled 'The Elements of a State.' The first of these is 'The ministry.' It was the custom in India for the king to rule through ministers appointed by him for various departments. The *Artha Sāstra* says: 'Sovereignty is only possible with assistance. A single wheel can never move. Hence he shall employ ministers and hear their opinion.' The Chola administration in the Tamil land in the tenth century A.C. had a regular body of ministers to advise the king.

1. The 'means' are two-fold: money and men or wealth and the army. The 'mode' refers to the tactics and methods to be employed to overcome difficulties; with the two-fold means this makes five factors, as mentioned in the next couplet.

2. Beschi translates this: 'Together with the former five qualities the minister should excel in firmness of mind, in love towards his subjects, in practical knowledge of right and in indefatigable diligence.'

Chapter 65. Power of Speech

Beschi renders the title as 'Speech which has the power of persuasion'. Prof. Chakravarti adopts a similar rendering viz. 'Persuasive speech.'

9. Beschi neatly translates this 'Asiatice loqui affectant, qui pure et laconice loqui nesciunt'.

Chapter 66. Purity of Action

1. The phrase 'all desirable things' includes, says the commentator, 'virtue, wealth, and joy in this world and bliss in the world to come.'

10. Vadivelu Chettiar renders this couplet: 'For a minister to protect his king with wealth obtained by foul means is like preserving a vessel of unbaked clay by filling it with water.' As everyone knows, the unbaked clay will be at once dissolved by the action of the water.

Chapter 67. Firmness of Action

The commentator explains the title as meaning 'the strength of mind which effects one's purpose'.

1. By 'all other things' the poet refers to the various external powers of the king—the army, forts, alliances etc.

4 Dr. Pope compares this with the Sanskrit couplet in the *Hitopadesa* 3:107.

'It is easy for all to show their learning in instructing others; but it is only the great who can follow out their own dharma.'

7. Dr. Pope renders this:

> 'Despise not men of modest bearing;
> Look not at form, but what men are;
>
> For some there live, high functions sharing;
> Like linch-pin of the mighty car.'

Chapters 68-78

These chapters take up various subjects which are of importance to the welfare of the State, such as the qualifications of an ambassador, the conduct of the minister before the king, the self-confidence of ministers before the council and so on.

It has not been possible to include translations of many of the couplets in these chapters, though many of them are of great importance to the needs of India today. Those who wish to study them all will find a good translation in the book by Rajaji and also their application to conditions in India today.

Chapter 74. The Country

Rajaji renders the title of this chapter as 'A good nation,' and says that the Tamil term *nādu* means more than the land. It includes the people of the land. He says 'The requisites for a good state are industrious producers, good and learned men to form the intellectual class and highminded men of wealth. Thus labour, knowledge and wealth are the elements that make a prosperous state.'

10. This couplet shows that, unless there is harmony between the ruler and the ruled, the state cannot prosper.

Chapter 76. The Acquisition of Wealth

This chapter deals with the income of the state and emphasises the right use of wealth to promote compassion.

5. Unless the wealth belonging to the state results in kindness to others and promotes their happiness it is of no value.

Chapter 79. Friendship or Allies

3. Prof. Chakravarti comments: 'In the matter of studying a classic, the oftener you study the more you

appreciate its beauty.' Rajaji says: 'Good men's friendship is like the beauty of a good book. It does not lose its freshness but gives increased pleasure every day'.

6. Ellis renders: 'True friendship is not that which dimpleth the face with smiles; but that which makes the heart rejoice'.

8. This refers to the cloth worn by the ordinary man in the Tamil country, both then and today, which is just gathered around the waist and tucked in and which sometimes has a way of slipping down. Rajaji says that this is one of the most beautiful couplets of the *Kural*.

Chapter 81. Longstanding Friendship

This may also be translated as 'Old and tried friendship.'

Prof. Chakravarti comments, 'Long familiarity existing between friends should be associated with a generous forbearance towards each other's faults'.

Chapter 82. Evil Friendship

1. Prof. Chakravarti comments on this couplet: 'Though persons without character show extreme affection, it is better that their friendship is allowed to die away than permitted to grow.'

4. This couplet is a good example of the conciseness of the Tamil couplets. The original consists of only four compound words and three simple words.

Chapters 84–95

These chapters are concerned with various aspects of state policy in relation to different classes. Only a few of the most important couplets have been selected for translation in this book. Most of them have a general application to conditions today and not merely to those of the olden days.

Chapter 84. Folly

Prof. Chakravarti entitles this chapter as 'Ignorance of the nature of things.' It deals with persons who are incapable of differentiating between what is valuable and what is worthless.

3. The four worthless qualities are given in this couplet. 'Heedlessness' is speaking or acting without consideration.

Chapter 85. Stupidity

Prof. Chakravarti renders this as 'Little knowledge'.

4. Rajaji renders this: 'There is no folly so great as the folly that makes men proud of their own wisdom.'

Chapter 86. Hatred

Prof. Chakravarti comments: 'Intemperate conduct roused by anger will invariably be the cause of war.'

Chapters 87 to 89 are concerned with the nature of the foes to the state, including the internal foes. Chapter 92 is concerned with prostitution.

Chapter 93. Abstinence from Strong drink

1. While the Tamil word for liquor in this stanza actually means the fermented juice of the palmyra it is probably used here to include all alcoholic liquor.

9. Rajaji comments: 'The light of reason cannot pierce the darkness of a drunkard's mind.'

Chapter 96. Nobility of Birth

This chapter begins a new section which is concerned with various matters that are connected with ethics in general and also have a special relation to property and kingship. Tiruvalluvar thinks a great deal of noble birth, but it is not high caste of which he is thinking but distinguished family.

2. The Tamil word *nāṉam* (நாணம்) may mean either 'modesty' or 'shame'. Here it is used for that sense of shame which is affected by any evil deed or by failing to do a good one. Ariel translates it as 'amour propre'.

3. V.V.S. translates: 'Four are the attributes of a gentleman—a smiling face, a liberal hand, sweetness of speech and condescension.' He uses the word 'condescension in its good sense of 'never despising anyone, however mean'.

Chapter 97. Self-Respect

Honour or Izzat, as it is called in Northern India, is a most precious possession to every Indian. It accounts for many Indian traits. Death is better than dishonour. The commentator explains the thought as 'Never degrading oneself, and giving one's life, if degradation comes through Divine agency'.

3. Rajaji renders this: 'When you have wealth cultivate humility; when your means are straightened, hold your head high'.

9. The yak, the wild buffalo of the northern hills, whose glory is its magnificent tail, is said to pine away and die if it loses its tail. The commentator says: 'Even the loss of one hair of its tail is enough to make it seek death rather than to live on in dishonour.'

It is interesting to note how this conventional simile has found its way through Sanskrit to the Tamil land, where the yak is never seen.

Chapter 98. Greatness

The title of this chapter means 'greatness of mind or character.'

1. Prof. Chakravarti comments: 'He has to swim against the current. That is the characteristic of a great hero.'

2. This verse shows the poet's attitude to caste.

Birth in a particular group means nothing in itself. Prof. Chakravarti instances Nilakesi, a woman philosopher, who was insulted by a teacher of the Vedic school, because she was a Sudra, and who quotes the Vedic couplet, 'Vyasa, born of a fisherwoman, became a great rishi; Hence it is tapas that makes the Brahman and not birth.'

4. V.V.S. translates: 'Even as chastity in a woman, greatness can be maintained only by being true to one's own self.'

8. V.V.S. renders this: 'Greatness is ever unpretending and modest; but littleness vaunts its merits before the world.'

10. Prof. Chakravarti cites the scriptural story of the woman caught in adultery as an illustration of the truth of this couplet.

Chapter 99. Excellence

Dr. Pope says: 'This noble chapter might be illustrated by quotations from all quarters'. He renders the title as 'Fulness of Excellence'. (Greek, *teleiotes).*

2. The meaning is that inward wealth of character is the important thing and all outward wealth, whether of bodily figure or of property, is of secondary importance.

4. Prof. Chakravarti comments: 'What really gives value to the various methods of self-discipline is the ideal of *ahimsa.*'

5. C. R. says: 'It is the weapon with which a man of character conquers his opponent.'

6. Rajaji comments: 'The touchstone of nobility is to take defeat at the hands of lesser men'.

7.This couplet reminds one of the saying of Jesus: 'For if ye love them that love you, what reward have ye?' (Matt. 5:46).

9. Age (*yugam*) succeeds age, each changing in character, but the perfected ones will never change even if the whole constitution of the world is changed.

Such people are in their character the very crown of worth (சான்மை) because it cannot go beyond that.

Chapter 100. Courtesy

Dr. Pope says of this: 'This is the crown of greatness; a mingling of unaffected kindness with consummate tact. It harmonises all things, while it is the result of a happy and harmonious combination of good qualities'.

Prof. Chakravarti comments: 'A happy life characterised by peace and harmony, both internally and externally, is described in this chapter.'

7. Prof. Chakravarti comments: 'He is no better than a tree, which is the lowest type of organism'.

9. Dr. Pope renders:

> 'To him who knows not how to smile in kindly mirth,
> Darkness in daytime broods o'er all the vast and mighty earth.'

Rajaji comments: 'Joy is the light that lightens the world.'

Chapter 101. Worthless Wealth

This chapter is about wealth without beneficence. It satirises the wealthy who never give.

6. Rajaji renders: 'Wealth which is neither enjoyed by oneself nor given to deserving persons is a mere disease.'

Chapter 102. Sense of Shame

Dr. Pope suggests that the idea of this chapter is what we should call 'conscience.' Prof. Chakravarti says: 'This chapter deals with the feeling of shame experienced by great men of good qualities, whenever they think of any evil deed.' Rajaji saps; 'The quick instinctive shrinking from wrong and improper actions is shame *(நாணம்)*.'

1. The blush of bashfulness and the blush of conscience are two very different things.

5. Rajaji renders: 'Honour's true home is the conscience of the man who dreads other's discredit as much as his own.'

6. The poet speaks of 'the hedge or barrier of shame', which the great ones refuse to step over in order to win the world's prizes.

V.V.S. renders: 'The worthy refuse to acquire even kingdoms, save by means for which they will not have to blush.'

This is a long way from the teaching of the *Artha Sāstra*, 'that the plea of public interest is quite sufficient to justify immoral actions.'

10. Rajaji translates: 'The movements of a man who has not a sensitive conscience are like simulation of life by marionettes moved by strings'.

The Tamil has a play on the words 'shame' (நாணம்) and string (நாண்) which cannot be brought out in the English translation.

Chapter 103. The Welfare of the Family

This chapter takes us into the heart of Indian life, to the duty of every man to do all that he can for his family. Family responsibility is a fundamental principle of Indian ethics and explains many things which Westerners fail to understand. Some observers regret that today the western ideals of individualism are resulting in the breakdown of the sense of family responsibility.

Rajaji renders the title 'Citizenship'. He says that it means 'How to be a good citizen' and that the nearest English word is community.

3. This is our poet's version of the old English saying 'Heaven helps those who help themselves.'

Rajaji renders this: 'If you resolve to place yourself at the service of your community, fate will hasten to your help, like a servant with girded loins'.

The literal translation of the Tamil is 'God will

gird up his loins,' that is, will fasten his cloth so as to proceed quickly.

6. The commentator points out that the epithet 'noble' serves to distinguish this kind of manliness from the manliness shown in battle.

Rajaji translates this: 'There is true valour in a life that takes up the responsibilities of the community in which one is born.' This rendering is very fitting in regard to the new duties that are being laid on people today in the various national extension undertakings.

9. V.V.S. comments: 'The poet pities the uncomplaining patience with which the good man bears every burden.'

Rajaji comments: 'The man who makes up his mind to reform his community must be prepared for unmitigated suffering. He must look upon his body as a receptacle to hold griefs and sufferings for the benefit of others.'

Chapter 104. Farming

Agriculture has always been the basic industry of India and must always remain so, as the two Five-Year Plans show. At least nine-tenths of the people of India depend on the work of the farmer. This chapter, like chapter 2 on 'The excellence of rain' shows the poet's realism.

1. As the plough is the symbol of agriculture, the poet uses ploughing as synonymous with farming. This couplet and those that follow suggest that the poet disputes the Brahmanical theory of Manu that the farmer is one of the lower castes. Prof. Chakravarti comments: 'The agriculturist is the linch-pin of the whole social chariot.'

2. The linch-pin is one of the most important pieces of the bullock cart. It was the custom of thieves to take out the linch-pin from the axle and so bring the cart to the ground. The linch-pin holds the wheel in

its place on the axle. 'Not much esteemed, but indis pensable,' says Dr. Pope.

3. Rajaji renders this: 'They only live who till the soil, and raise their own food. The rest are parasites and sycophants'. This is an oft-quoted couplet.

8. Tiruvalluvar knew from experience the needs of farming. One of the great problems of the Indian farmer, on which the Agricultural Departments have bestowed a great deal of time and attention, is that of manuring. Today the new Sindri Factory helps to provide much of the chemical manures needed by the farmers.

9. The life of the farmer in all countries is one of daily toil, and the work demands continual attention.

Rajaji translates this: 'If the good man fails to bestow personal attention on his field, then, like a neglected wife, it turns its face away in loving anger'.

10. Rajaji renders: 'The good wife called 'earth' laughs at the foolishness of men who sit idle, bemoaning their poverty.

Chapter 105. Poverty

This chapter has as its subject 'poverty', that close companion of a great number of the people of India. Dr. Pope suggests that this chapter shows a very bitter experience of poverty in the poet's life.

Prof. Chakravarti says: 'An individual may find himself destitute. His reactions, both physical and mental, to this condition are described in this chapter.

Chapter 107. The Dread of Begging

A very large number of people in India are beggars by profession and live by this means. There are far too few homes for the bodily defective and in many towns the only way they can obtain food is by begging. Today in many towns homes for beggars and for those

who are phyically defective are being run and as a result the numbers of beggars have decreased.

Tiruvalluvar does not look upon begging as an honourable occupation. This chapter condemns begging altogether. Rajaji says: 'This chapter is a vigorous plea for labour and independence.'

2. Dr. Pope translates:

> 'Brahma, the Creator; never made men to be beggars.
> It cannot be a part of religion.'

Rajaji renders: 'If the world were so ordained that some of its inhabitants must live in dependence upon the mercy of others, the Creator would deserve the curse of becoming a wandering beggar.'

5. Rajaji translates: 'There is no dish so sweet as that earned by one's own labour, be it but the thinnest gruel.'

Chapter 108. Baseness

Prof. Chakravarti renders this title as 'Meanness' and Rajaji as 'Unscrupulousness'.

This chapter pictures the lowest life of all, in striking contrast to the chapters preceding it on the best character.

3. This couplet is of course ironical, and is a very neat example of the poet's cutting irony.

Rajaji translates: 'They resemble the gods, for like them, they do what they please and are bound by no restraints of conduct.'

SECTION III LOVE

This last Section of the *Kural* deals with the passionate love of youth and maiden, man and wife, and its joys and pains, both physical and mental. It may be called the Tamil Song of Solomon. Chapters 109 to 115 are concerned with the love of youth and maiden, before their proper marriage. This is known as the *Gandharva* form of marriage, in which the two agree to live together. Chapters 116 to 133 are concerned

with the life of husband and wife after the marriage has been duly recognised by the people and formally celebrated.

As Dr. Pope says, 'This is an Eastern romance, not fully told, but indicated in a number of beautiful verses, which leave much to the imagination of the reader.'

A number of the chapters are either soliloquies by one or other of the lovers, or dialogues between the two.

I have selected only a few of the choicest couplets for translation. The complete translation of this Section will be found in translations of the *Kural* by Dr. Pope and Prof. Chakravarti and other authors.

Chapter 109-112. Furtive Love

Chapter 109 describes the mental disturbance caused by the beauty of the maiden and her various charms. It is supposed to be the discourse of the lover to his beloved or in some cases to her maid. Chapter 110 pictures in charming fashion the various indications by which the lover comes to know that the maiden returns his love. These stanzas are also supposed to be said by the lover to a friend of the girl.

Chapter 109. Pain at the sight of Beauty

5. V.V.S. translates this stanza: 'Is it death that I behold or simply eyes? or is it the look of the gazelle? for all three are to be found in the glance of this artless one.'

9. V.V.S. renders this: 'To what end are these trinkets that merely mar her beauty, when she hath the guileless look of the fawn and modesty as her special ornament.'

Chapter 110. Reading the Heart by Signs

1. Dark eyes' refers to the custom of staining the eyes with henna. Compare Shakespeare's Venus and Adonis: 'For looks kill love and love by looks reviveth'.

10. The *Rāmāyanam* of Kambar has a delightful illustration of this in connection with the first meeting of Sri Rama and Sita.

எண்ணரு நலத்திளுள் இனைய நின்றுழி
கண்ணேடு கண்ணினை கௌவி ஒன்றையொன்–று
உண்ணவு நிலைபெரு துணர்வு மொன்றிட,
அண்ணலு நோக்கினுன் அவளு நோக்கினுள்.

So stood that maiden of rare loveliness,
And eye caught eye and each the other ate;
As quiet they stood; minds into one were fused;
The hero looked at her and Sita looked at him.

Rama. 1:11:36

Chapter 131. Bouderie

Bouderie is 'playful pouting'. The word 'bouderie' is taken from the French translation by M. Ariel, and seems to express the Tamil original better than any English word. Prof. Chakravarti renders it as 'Sulking', but this hardly brings out the delicacy of the original. V.V.S. gives the translation 'Bouderie' which we have adopted.

Tiruvalluvar was a very human soul and knew life as it was, as well as how it should be. He treats of this whole subject with a charming delicacy.

This chapter is mainly a dialogue between husband and wife, though in some stanzas he addresses his wife's maid in her hearing.

2. One translator renders this: 'A little dislike is like salt in proportion: to prolong it a little is like salt a little too much.'

Prof. Chakravarti renders: 'A certain amount of cool reserve is like salt that seasons our food. But sulking too long will be like too much salt in food.'

Chapter 133. The charm of Coyness

One translator renders this title 'The delights of Dislike'. This chapter also is a dialogue between husband and wife.

7. V.V.S. renders this couplet: 'It is the one who yieldeth first who is the winner in lovers' quarrels; thou canst see it indeed at the hour of reconciliation.'

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23. TIRUKKURAL ARATTHUPPAL. By SRI S. RAMANUJACHARIAR. Madras. 1938.
24. TIRUKKURAL ARATTHUPPAL. By SRI DR. P. S. SUBRAMANYA SASTRI. With Urai. Tiruchirappalli.
25. TIRUKKURAL PORUTPAL. By VIDWAN T. P. PALANIYAPPA PILLAI. With Commentaries of Kalingar and Paripperumal. Tirupathi. 1948.
26. TIRUKKURAL TELIVURAI. By SRI VIDWAN SUNDARA SANMUGANAR. Selection of 50 stanzas.
27. TIRUKKURAL. YELIYA URAI. By SRI M. E. VIRABAHU PILLAI. Simple Tamil translation of the whole work. Thyagarayanagar, Madras. 1954.
28. TIRUKKURAL. By SRI DR. M. VARATHARASANAR. Simple Tamil renderings of the whole book. Saiva Siddhanta Publishing Co. Tirunelveli. 1949.

TAMIL COMMENTARIES ON THE KURAL

Tradition says that there were ten Commentaries on the *Kural* in medieval times. Of these only four have been brought to light, namely those by Parimelalagar and Manakkudavar and Kalingar and Pariperumal. The three latter have only come to light within the

last twenty years. Parimelalagar was, until these latter came to be discovered, the one authoritative commentary on the book.

Parimelalagar was a Brahmin of Kanchi, where he lived and taught about 600 years ago. His style is almost as terse and vigorous as the original and all students of *Kural* are greatly indebted to him for his clear and convincing exposition of the couplets. His criticisms of the various readings current in his day are incisive and dignified.

The Commentary of Manakkudavar was only published in 1925 through the research of Sri K. Ponnuswami Nattar of Madras. In a number of places his text differs from that known to Parimelalagar and he often adopts a different rendering of the same text. Some of these differences are referred to in the notes. The Commentaries of Kalingar and Paripperumal were only published by Sri Vidvan T. P. Palaniyappa Pillai in 1948. These two commentaries were discovered by the Sri Venkateswara Oriental Institute, Tirupathi. These Commentaries do not adopt the same numbering of the chapters as Parimelalagar does and the numbering of the stanzas also differs. In the text that we have given the numbers of the chapters and the stanzas follow that adopted by the Commentary of Parimelalagar. There is also some difference in the explanation of the stanzas. These differences are noted in the comments given on the stanzas.

SOME TAMIL BOOKS ON THE KURAL

1. Essay on Tiruvalluvar. By Sri T. Chelvakesavaraya Mudaliar. Madras. 1904.
2. Tirukkural Vittinpal. Sri J. M. Nallaswami Pillai. Madras. 1923.
3. Tirukkural Vilakkam. By Sri M. S. Subramaniya Aiyar. Madras.
4. Tirukkural Nadagam. By Sri. M. S. Govindarasanar. Mylapore.1923.

5. TIRUVALLUVA NAYANAR. By Sri N. Kapalamurthi Pillai. 1926.
6. TIRUVALLUVAR NULNAYAM. By Sri R. P. Sethu Pillai. South India Saiva Siddhanta Co. Tirunelveli. 1927.
7. VALLUVARUM MAGALIRUM. By Sri T. P. Minakshisundaram. Describes Valluvar's idea of womanhood. Madras. 1930.

BOOKS ON THE HISTORY OF THE PERIOD AND DATE OF THE 'KURAL'

1. 'The Commerce of India with Babylon.' By J. KENNEDY. *Journal of the Royal Asiatic Society*. 1898. pp. 241 ff.
2. *The Tamils Eighteen Hundred Years Ago*. By V. KANAKASABHAPATHI PILLAY. Madras, 1904. An account of the life and culture of the Tamil lands, culled from the literature of that age.
3. *Tamil Literature*. By SESHAGIRI SASTRI. Madras, 1904. Account of the history of Tamil literature to the twelfth century.
4. *Tamilian Antiquary*. By the TAMILIAN ARCHAEOLOGICAL SOCIETY. Trichinopoly, 1911-14. Articles on the early history of the Tamils, by various authors.
5. *Ancient India*. By DR. S. KRISHNASWAMY AIYANGAR, M.A. London, 1911. Essays on the early history of Southern India.
6. *Tamil Studies*. By M. SRINIVASA AIYANGAR, M.A. Madras, 1914. Essays on the history of the Tamil people, and their language, religion and literature.
7. *Tamil Ilakkiyam*. By G. S. DURAISWAMY PILLAY. Calcutta, 1915. A history (in Tamil) of the literature of the Sangham period.
8. *Oxford History of India*. By VINCENT A. SMITH, C.I.E. Oxford 1924.
9. *Dravidian India*. By T. R. SESHA IYENGAR, M.A. Madras, 1925. An account of the Tamils of the early ages drawn from literature and epigraphy.
10. *The Kaveri, the Mankharis, and the Sangham Age*. By T. G. ARAVAMUDAN. Madras, 1925.
11. *Cambridge History of India*. Vol. I. Cambridge, 1928.

12. *The Commerce between the Roman Empire and India.* By E. H. WARMINGTON. Cambridge, 1928.

13. *Primer of Tamil Literature.* Revised. By M. S. PURNALINGAM PILLAY, B.A., L.T. Tinnevelly, 1928.

14. *The Pandyan Kingdom.* By K. A. NILAKANTA SASTRI, M.A. London, 1929. History from the earliest times till the sixteenth century.

15. *History of the Tamils.* By P. T. SRINIVAS IYENGAR, M.A. Madras, 1929. From the earliest times to A.D. 600.

N.B.—The list of Tamil editions and books on the *Kural* is not claimed to be complete, but simply contains those which the writer has come across.

SYSTEM OF TRANSLITERATION AND PRONUNCIATION OF TAMIL LETTERS

Vowels

Tamil	Sanskrit	Transliteration	Pronunciation (approximate)
அ	अ	a	u in punch
ஆ	आ	ā	ā in father
இ	इ	i	i in sit
ஈ	ई	ī	ī in clique
உ	उ	u	u in full
ஊ	ऊ	ū	ū in rule
எ	—	e	e in fed
ஏ	ए	ē	ai in main
ஐ	ऐ	ai	ai in aisle, but much shorter
ஒ	—	o	o in mobility
ஓ	ओ	ō	ō in noble
ஔ	औ	au	ow in cow

Consonants

N.B.—The Tamil alphabet is not fully phonetic, as are the Sanskrit and the other Dravidian alphabets. Several letters indicate different sounds in different positions.

Tamil	1 When mute 2. In the beginning of a word 3. After a hard consonant	After a soft consonant	In other places	Remarks
க்	k (क्)	g (ग्)	h (ह्)	Guttural.
ச்	ch (च्)	j (ज्)	s (स्)	This is pronounced as a *palatal* sibilant
ட்		ḍ (ड्)	ḍ	Cerebral, far back in the palate
த்	t (त्)	d (द्)	th	Dental purer than English dentals.
ப்	p (प्)	b (ब्)	p	Labial.

Tamil	Sanskrit	Transliteration	Pronunciation (approximate)	Remarks
ங்	ङ	ṅ (before g)	n in singing	Guttural n
ஞ்	ञ	ñ	n in ginger	Palatal n
ண்	ण्	ṇ	n stopped as far back as possible	Cerebral n
ந் & ன்	न्	n	as in English	
ம்	म्	m	as in English	
ய்	य्	y	as in English	
ர்	र	r	as in English (when soft)	
ல்	ल	l	as in English	
வ்	व्	v	as in English, but not so firm	
ழ்	—	ḷ	r pronounced with the tongue as far back in the throat as possible	Peculiar to Tamil
ற்	—	ṛ	a rolling r; before a hard consonant—t	
ள்	ळ्	ḷ	l pronounced by the palate	Palatal l

Sanskrit Words

Sanskrit words, unless they have become modified by long Tamil usage, are transliterated according to Sanskrit pronunciation, on the system used in other books in this series, the Sanskrit alphabet being represented as follows:

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ
च	ch	छ	chh	ज	j	झ	jh	ञ	ñ
ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ
त	t	थ	th	द	d	ध	dh	न	n
प	p	फ	ph	ब	b	भ	bh	म	m
य	y	र	r	ल	l	व	v		
श	ś	ष	sh	स	s	ह	h		
ॠ	ṛi	ं	ṁ	ः	ḥ				

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